

CHRISTIAN CENTURY.

Of the Disciples of Christ.

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No. 22.



LEADING FEATURES.

The Bible of Jesus.
The Goddess of Chance.
Times of Refreshing.
Martyrs of China.
Better Citizenship.
The Religious Outlook.
To the Book Lover.
The Quiet Hour.
Book Reviews.

Published Weekly By
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THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

Chicago, May 30, 1901.

Number 22.

EDITORIAL.

FOR JUST ONE DAY.

If I could live to God for just one day,
One blessed day, from rosy dawn of light
Till purple twilight deepened into night,—
A day of faith unfaltering, trust complete,
Of love unfeigned and perfect charity,
Of hope undimmed, of courage past dismay,
Of heavenly peace, patient humility,
No hint of duty to constrain my feet,
No dream of ease to lull to listlessness,
Within my heart no root of bitterness,
No yielding to temptation's subtle sway,—
Methink, in that one day would so expand
My soul to meet such holy, high demand
That never, never more could hold me bound
This shrivelling husk of self that wraps me round.
So might I henceforth live to God alway.

—Susan E. Gammons.

THE BIBLE OF JESUS.

NONE who has any fair acquaintance with the Christian religion will doubt for a moment the importance of the Old Testament in its relation to the faith of the church, nor can question the influence of a man's views of the Old Testament upon his conception of Christianity as a whole. Various sentiments regarding this portion of the Bible have prevailed in the church at different times. There has been in certain instances the tendency to regard it as the most essential part of the divine revelation. In widely scattered communities, again, the Old Testament has been considered of equal importance with the New, and texts have been chosen from it to support doctrinal positions with the same freedom which characterized the examination of the New Testament. On the other hand, there has been at certain times and in certain sections of the church the disposition to regard the Old Testament as of small value, because it has been superseded by the New, and to look upon it as a collection of works interesting only as related somewhat remotely to the beginnings of our holy faith.

Value of the Old Testament.

It is true that the Old Testament is not of equal authority with the New, as binding upon Christians and constituting the source of information regarding our Lord or the authoritative statement of truth for Christian guidance. Nevertheless, any disposition to overlook the rich treasures of Old Testament literature can only be attended with a distinct loss of vision and of power on the part of one who thus confines his view exclusively to New Testament fields. And when the influence of the older book upon the church is considered, this fact becomes more prominent.

The Old Testament was the Bible of Jesus and the apostles. It was the only Scripture they knew, and our Lord is the sufficient example of the immeasurable help that came from a knowledge of this great storehouse of divine revelation. His acquaintance with

such books as Deuteronomy, the Psalms, Isaiah, Hosea and Daniel is constantly evidenced in the pages of the Gospels. That he found in it not only satisfaction but support and consolation, as it portrayed the struggles and triumphs of that line of predecessors who had prepared for his ministry, there can be no question. Similar was its value to the writers of the New Testament. They quote it not only as fortifying their statements concerning the Gospel, but as the legitimate ground of appeal in all matters requiring an authority which they recognize as greater than their own. In the history of the church the same fact is patent. Some of the greatest theses in Christian literature have rested upon the imperishable foundations of Old Testament truth. Dante's "De Monarchia," Rutherford's "Rex Lex" and Milton's "Defense of the English People" appealed to the Old Testament for confirmation. The Puritans, both of England and New England, lived in the atmosphere of the old Scriptures, and took far more frequently their great watchwords from the Old than the New Testament. A book that has had such influence in the world needs constant study, and no greater mistake could be made than to neglect it as unworthy of careful consideration, or, on the other side, to use it in such fashion as to misinterpret its great purposes and promises and make it a taskmaster where it should be an inspiration.

Sources of Misconceptions.

Such reflections naturally grow out of reflections upon recent movements in Old Testament study, which have tended to make these Scriptures assume new aspects and afford new values for Christian teaching. There is no doubt that in former days the use of the Old Testament for pulpit material was lessened in no small degree by the growing feeling that its ideals were unsuited to a Christian age, and that the only employment that could be given it was likely to lead rather to misinterpretation of Christ than to a proper understanding of his spirit and aims. Such a misconception was indeed inseparable from the traditional views regarding the Old Testament. While it was understood that the characters of the eminent men of that former time were to be regarded as models for our imitation the minister of the Gospel or the Sunday school teacher who had the least moral sensitiveness could but find himself embarrassed by the necessity of justifying conduct so inconsistent with the ideals of our Lord. Moral difficulties which seemed even to implicate the divine character were found in the Old Testament in such numbers as to make its study perplexing and its use for hortatory purposes impossible. And in this field lay the chief difficulties of the Christian apologist. He was compelled evermore to meet the sneering assaults upon the Scriptures by those who, finding on the one side that the Old Testament contained moral blemishes and frankly stated imperfections of human character, and on the other that the church, under the spell of the old orthodoxy, was disposed to defend these as morally justifiable and praiseworthy, made strong their weapons of attack and placed the defender of the faith in the position of one who had either to give weak excuses or fall back upon an assumed authority which denied all right of

question. It was this state of affairs which drove many men into frank disavowal of any belief in the inspiration of the Bible. There were so many points of contact between it and the merely ethnic literatures urged in support of other religions that a distinction seemed well-nigh impossible if the Old Testament was to be included in the investigation. It was this partial and intemperate view of things which led Mr. Goldwin Smith to his crass and wooden judgment, when he pronounced the Old Testament "the millstone about the neck of Christianity."

Benefit of Criticism.

It has been the splendid task of modern Biblical criticism to remove the greatest of the difficulties which have been encountered in the use of the Old Testament by revealing clearly the progressive character of the Jewish religion as rising from lower to higher moral levels, at every stage of which the service of men more or less guided by the divine Spirit, as their natures rendered that guidance possible, prepared the way for the coming of the full truth of our Lord himself. Modern criticism has taught us to distinguish clearly between fact and figure in Old Testament literature; to see that many expressions are to be taken as the forms of speech common in a time when anthropomorphic statements of truth were the only means of impressing men with the actual work of God. In this disclosure it has taught us the freedom and the privilege of opening every question of date and authorship; and the joy of finding ourselves at liberty to use with unreserved enthusiasm all apparatus by means of which the Old Testament is made a living reality, rather than an ancient and mysterious literature, of equal value in all sections, and equally binding upon the conscience.

Perhaps the most memorable service of criticism is to show that even the prophets were partial teachers of truth, not always clearly distinguishing between their own views and those of the divine mind. To the traditionalist this statement seems full of danger, and the opening of the door to all possible diminution of value in prophetic teachings, and it is easy for such a questioner to say, "Then wherein lay the value of any prophetic message?" Fortunately the source of appeal is not the prophet, but the Christ. There is no word that needs to be sounded so insistently in these days as that of the sufficiency and finality of the message and teachings of Jesus as the standard of truth and the source to which appeal is to be made. This is the significance of the transfiguration scene and its voice from the cloud. Moses had spoken, and Elijah had spoken; and with them a multitude of holy men moved by the divine Spirit; but these had been partial and fallible teachers, and now it was the divine announcement that their messages were no longer to be heard, since the final prophet and Savior had appeared.

Investigation Confirms Faith.

With all the searching investigation which has fixed its attention upon the Old Testament in these last years has come to the careful student an immeasurable confirmation of his faith in the progressive revelation of God to man, and increasing appreciation of the essential teachings of the great prophets as their effect is traced step by step through that preparatory history which led to the coming of Christ. It is no doubt true that many people who have heard something of criticism without understanding its purpose or its results

have been frightened, and in some cases, perhaps, have been led to abandon faith in the Scriptures. If such cases appear, and it is believed they would be found to be very few in number, it must be remembered that even these hard experiences are the price which the church must be willing to pay in order that it may gain the larger truth and the firmer ground. On the other hand, the multitude of men and women whose faith has been strengthened, whose joy in Biblical study has been multiplied, and whose enthusiasm in Christian service has been increased by a just conception of the real method and purpose of holy Scripture, cannot be estimated. Only those who are in positions where they touch the lives of young men and women passing through the moments of crisis, compelled by the attempt to adjust themselves to the popular views concerning the Old Testament, can know the immeasurable relief that comes when its difficulties are seen to melt away in a just appreciation of the imperishable value of its true revelation of the character of God. The uplift of Christian faith that has come with modern criticism is simply beyond computation, and every teacher and pastor who deals frankly and tenderly with this type of mind knows this to be the fact. Hundreds of men today are preaching the Old Testament with a new joy because they have found in it, not indeed the final teaching of the Scriptures, but elements of greatest value as aids to faith. Its characters live as never before. The figures on Sargent's great panels are not mere dim cloudland outlines, but living men with flesh and blood. The Old Testament becomes the embodiment of divine truth in process of fuller expression, and is seen to be the work of holy men of old who spake as they were impelled, pushed on, by the divine Spirit. They did not see the whole truth. If they had the fuller revelation of Christ would have been unnecessary. But they saw as beholding things that were afar, and left their messages for our admonition, upon whom the ends of the earth are come. One is always reluctant to see doubt awakened in the minds of any by the modern process of Biblical study, yet when he considers the immeasurable uplift to faith and the multitude of those whose doubts have been set at rest by this very means, he feels that the gain is all on the side of the enlarging truth. Dr. George Adam Smith has recently said: "Any one who has had practical dealings with the doubt and religious bewilderment of his day can testify that those who have been led into unbelief by modern criticism are not for one moment to be compared in number with those who have fallen from faith over the edge of the opposite extreme. The dogma of a verbal inspiration, the dogma of the equal divinity of all parts of Scripture, the refusal to see any development, either from the ethnic religions to the religion of Israel, or any development within the religion of Israel itself—all these have had a disastrous influence upon the religious thought and action of our time. They have not only produced confusion in some of the holiest minds among us. They have not only paralyzed the intellects of those who have adopted them, as every mechanical conception of the truth must do, but they have been the provocation to immense numbers of honest hearts to cast off religion altogether!"

It is the satisfaction of the preacher and the Christian teacher to know that the foundation of divine truth stands assured, not only in spite of critical theories, but even by reason of the very scholarship which has so patiently undertaken afresh the task of investigation.

THE GODDESS OF CHANCE.



ALL street has recently presented us with the strange spectacle of twentieth century American citizens worshipping the ancient goddess Fortuna. The picture is full of humiliation for us all. We recall the words of an ancient prophet of Israel addressing those who, in his day, were "preparing a table for Luck and filling up mixed wine to Fortune," and we wonder what he would have said about the wild scenes in a modern stock exchange. When the wine of gambling has mounted to the brain and Luck has caught their reason away, blinding their conscience, these worshipers of Chance are in a frenzy like that of ancient idolaters at the altar and in the celebrations of their vile gods.

That there is and must be a certain amount of chance in all the activities of a complicated commercial system is obvious. We take our lives in our hands even as we cross a Chicago street! But the sensible citizen looks both ways in crossing, and seeks by his own care to reduce the danger to a minimum. Just so does the conscientious and earnest man try to reduce—if he could he would eliminate—the risks in his business undertakings. It is the work of our life to cast out chance, to control the winds and seas, to regulate railroad signalling, to master the laws of the seasons, in order that we may be more sure of our results.

Commercial Speculation.

The business gambler is made after another spirit. Like the man who stakes his money at a roulette table, this man goes into the pit to feed his appetite for one of the most thrilling excitements of life. He speculates. That is, he stakes his money upon the chances of fluctuation in the market price of commodities or shares. He produces nothing except disorder and excitement. It is, indeed, said that speculation helps to regulate prices, but that assertion, though boldly made, has never been substantiated in a scientific manner. And it is obviously untrue, when we are considering such events as the "Northern Pacific" craze in New York, or the dreadfully disastrous mania over "Kaffirs" in London in 1895. The men who live for, and who live or die by, speculation are simply living, or dying, on "chances." This is the most intoxicating, the most selfish, the most deadly kind of life which a man can pursue. In certain countries the commercial conditions are such as to make the worship of Chance very alluring; and America is one of these. Here it is possible by the discovery of oil wells or gold mines or in other chance ways to become a millionaire in a day. The stories of sudden wealth are trumpeted over the country in the newspapers and warm the blood of myriads of young, ambitious men. In their hearts the burning wish becomes a mighty temptation to become rich suddenly, without prolonged and solid labor, without work done for society.

Main Roots of Commercial Gambling.

Now, this wish to become rich rapidly, without solid and valuable service, is one of the main roots of commercial gambling. It is the heart's worship of the heathen goddess of Chance, instead of the living God, and leads naturally to the craze of mere speculation.

(1) This wish is unhealthy for personal character; because it creates restless dreams, weakens the will, distorts the whole moral vision of the man in whose heart it reigns.

(2) This wish is socially immoral; for it means that

the man who has it desires to command the labors of his fellowmen, far beyond any return of true service which he has rendered. It is implicit theft.

(3) This wish is ungodly. The Bible has no room for chance, because it is so full of God. "The lot is cast into the lap," it says; "but the whole disposing thereof is of the Lord." The man who yearns for a lucky chance to make him rich is, while in the midst of that yearning, far from a living faith in the living Father. To turn again to God with love and trust is to awake from his fascinating dream, is to crush his passionate craving.

Labor for True Fortune.

Christ said: "My Father worketh hitherto and I work." Wherefore let the church of Christ bid its men in the very name of God, to cease from attending the altars of Fortuna, and to worship in their very hearts the Father of all, the only giver of true fortune, which is peace and a pure heart, in honest work.

THE VISITOR.



OUR late poet laureate, in giving to the world his "Dream of Fair Women," recalls the fact that an earlier bard,

"Dan Chaucer, the first warbler, whose sweet breath

Preluded those melodious bursts that fill
The spacious times of great Elizabeth
With sounds that echo still,"

had written "The Legend of Good Women" long ago. One begins to feel in these

days that a third cycle should be written, "The Story of Brave Women," for the materials begin to grow abundant for such a narrative, and those materials lie most thickly in the field of missionary labors. The lives of saintly women, who made New Testament story bright with their presence, have been familiar for centuries to the thought of the church. The Old Testament, with its splendid names of Miriam, Deborah, Hannah, Huldah, Ruth, Esther, to be followed presently by Judith and the heroines of the Maccabean days, pales into second place in the light of the splendors that gather round the Marys of the New Testament, the Mother of Jesus, Mary of Magdala, Mary of Bethany, Mary, mother of John Mark, and the long list, including Martha, Dorcas, Lois, Eunice of Lystra, Lydia of Philippi, Priscilla of Corinth, Phoebe of Cenchreae, Tryphaena, and Tryphosa of Ephesus, Persis the Beloved, the unnamed mother of Rufus; Julia, the sister of Nereus; the four daughters of Philip the Evangelist, and many another who, although unwritten, played the part of heroines in the story of the advancing faith. Not less alluring are those recitals of early missionary heroism, which link the names of women with those of men in the conquests of Europe for Christ.

"As unto the bow the cord is,
So unto the man is woman."

Bridget of Kildare will be known wherever the name of St. Patrick is revered. Hilda at Whitby is the friend and helper of Columba, and Walpurga stands by the side of Boniface as almost equally the messenger of good to the German people. And what shall one say of the women whose names have become household words wherever missionary enterprises are known? Mary Moffett and Fidelia Fisk, the wives of Judson, Mary Reed and many more, are jewels that shine with increasing luster as their labors are known by the world. The tasks which they have accomplished in penetrating places to which men could not go have

made possible the opening of hitherto inaccessible regions of darkness to the advent of Gospel light.

Modern Missionary Heroism.

Missionary heroism does not lie in the past alone. We are thrilled in these days with fresh recitals which tell us that the earlier generations have labored, and that the women of today are entering into their labors, not only as reapers where they have sown, but as sowers where others are yet to reap.

The Visitor had only just laid down the book giving the story of Irene Petrie, as told by her sister, Mrs. Carus-Wilson, giving the recital of only forty-five months of missionary labor which ensued between her departure from England in October, 1893, and her death in the region of Cashmere, to which she had given her life, when he had placed on his table another book, the story not of a life early cut off, but of one which, through heroisms most unique in their character, has been preserved to enter upon still wider ministries in the far fields of the world. Irene Petrie died just at the threshold of the missionary career that promised abundant results and unending blessings for the field she had chosen. Like David Brainerd, who died at the age of thirty; Henry Martin, who was but thirty-two; Keith Falconer, thirty-one, and McKay, who reached only the opening of his fourth decade; George Pilkington, dying at thirty-three; Harold Scofield, at thirty-two; Henry Watson Fox, at thirty-one; William Freemantle, at twenty-nine and Graham Wilmot, at twenty-seven, she seemed only to have begun a brilliant and beneficent career.

Mrs. Susie Carson Rijnhart, whose book, "With the Thibetans in Tent and Temple," has just been issued from the Revell Press, is the survivor of a tragic missionary experience in a land hitherto almost unknown and which has proved inaccessible to most missionary efforts made in its behalf; and she abides to tell the story of her wonderful journey into the interior of this forbidding country, and to assure us that in spite of all she has suffered she proposes to return to complete the task which lies as yet incomplete because of the disasters which came upon her in that first memorable attempt.

Story of an Unknown Country.

Our knowledge of Thibet is but slight, because, for the most part, it has been considered an inaccessible country, whose people are jealous of intrusion from without, and quick to resent any efforts to plant either the Gospel or our modern ideas on that soil. Travelers now and then have penetrated this country, some of whom have perished mysteriously, and others have returned to tell something of the land. Of these, perhaps the most familiar names are those of Mr. W. W. Rockwell, an American traveler; Mm. Huc and Gabet, who made their journey something more than a half century ago, and Dr. Sven Hedin, who, as late as 1897, made a journey of exploration through this region, meeting the Rijnharts at their own home in Tankar. For all this, however, the country may be said to be unknown, and any attempt to penetrate it in despite of the opposition of the natives and their devotion to their customs and religion, may be regarded either as an act of the greatest heroism or as, perhaps, lacking little of sheer madness. Mrs. Rijnhart's book is the recital of the story of one such effort made by her husband and herself, accompanied by a single companion, Mr. William Neil Ferguson. Mr. and Mrs. Rijnhart were members of the Church of the Disciples of Christ, having united with this people in

Tacoma prior to their journey. Mr. Rijnhart had visited the country previously, and had lived for ten months in 1892 at Lucar, making the acquaintance of the lamas, or priests, of that district, whose kindness afterward enabled him to carry forward his work on the second journey. It was in the autumn of 1894 that the party left the United States, and, reaching Shanghai, started on the long journey into Thibet. Only a reading of the book can convey an impression of the experiences through which they passed on the journey, which grew more difficult as they proceeded. We have become somewhat accustomed to the narratives of travel in regions where roads are totally uncared for, and where the so-called conveniences of travel are of the roughest sort. The narrative gives an account of experiences at Kumbum during the great Mohammedan insurrection, and the narrow escapes from death incident to such times, together with the growing friendship of the lamas in the sacred school or temple at that place, which proved of such service to the missionaries. But the real interest of the narrative begins with the journey farther inland, undertaken by Mr. and Mrs. Rijnhart and their little boy, when they started to find a point closer to the city of Lhasa, the center of all Thibetan religion and politics, and guarded with boundless jealousy by the natives from all intrusion. No foreigner is even permitted to come within sight of the towers of this sacred place. However, the journey was begun under favorable auspices, and it was not until they had penetrated too far to return that the appalling character of the undertaking made itself apparent. Their guides forsook them, their beasts of burden gave out or were stolen, the little boy, nervous and of delicate constitution, was unable to endure the hardships of the high altitudes and the cold, and, in spite of all the tenderness of parental care, died one day in a lonely district, where they were compelled to give him burial in such rude fashion as their belongings afforded. Reduced presently to almost total isolation by the departure of the last remaining guide, with equipment diminishing and surrounded by hostile tribes of roving natives, the climax of the tragedy was reached when, in the midst of bitter cold, Mr. Rijnhart was compelled to leave his wife and go in search of assistance. His departure toward the camp of a group of nomads who had been seen in the distance is graphically described; but that was the last she ever saw of him. The next two days of growing hopelessness and despair can better be imagined than described. Even when she had finally concluded it was impossible to hope longer, she was only sustained by the thought of carrying forward the task left thus unaccomplished, and through dangers that would have appalled most men she, a solitary white woman, many hundreds of miles from even the comparative civilization of China, was compelled to make her way, under the guidance of evil-minded men, who would at a moment's notice have murdered her for the little silver she carried, had she not, with sleepless vigilance, guarded herself with the weapons happily saved from the loss of almost everything with which the little party started.

A Personal Interview.

The Visitor had, a few weeks since, the privilege of meeting Mrs. Rijnhart at the home of friends, and conversing with her regarding the experiences of this missionary attempt. But the reading of the book was a revelation, as it is sure to be to all who give themselves the privilege of its perusal. Perhaps the most interesting fact with regard to Dr. Rijnhart is her

firm determination to return to Thibet and take up the task which she now feels has fallen solely upon her as the survivor of the ill-fated attempt of three years ago. The Visitor is glad to learn, even as he writes, that Mrs. Rijnhart is likely to be sent, in company with suitable companions, to undertake once more the work cut short in earlier days. The Foreign Christian Missionary Society is now favorably considering the enterprise. It is this spirit which makes a heroine—to count not one's life dear, but that one may finish his task and accomplish the purpose which he believes God has given him. By the side of "The Legend of Good Women" and "The Dream of Fair Women" needs to be set "The Story of Brave Women," and in this list the name of Dr. Susie Rijnhart will not be wanting.

FOUNDATION OF SUCCESS.



NE who watches the slow progress by which the preparations are made for one of the great buildings in Chicago will be impressed with the necessity and value of quiet work in preparing for the superstructure of human character in the adequate making of a life. The men who are putting in foundations for the new Marshall Field building labor in small shafts ninety feet below the street levels and build pillars of concrete on which the structure is to rest. If one could see the entire building, foundation and all, he would see a colossal fabric whose immense height is almost equaled by the depth to which its foundations reach; yet all this preparatory work is unseen and scarcely reckoned with by the observer of the finished product.

Similar is the impression made by a great work of art, a book or a discovery in science. It seems like a sudden flash of genius, whereas perhaps years of silent labor have prepared the way for its accomplishment. People who look upon one of Mr. Sargent's canvases marvel at his wonderful skill in portraying character, but fail to reflect that thirty years of patient sketching lie behind that canvas. Those who read of the discovery of a new planet by some astronomer think of the good fortune which fell upon that solitary observer in the lone fields of night; but they fail to remember that many years of patient scanning of the heavens have been the prelude to this one flashing moment of success. The discovery of a new method of applying the storage battery system of electricity brings fresh prominence to the name of Mr. Edison, and it looks like a sudden piece of good fortune. But for the past ten years he has been working almost night and day to accomplish this very end, and every step of his progress has been the result of mathematical approaches.

Thus character ever builds itself grade by grade, its issues perhaps appearing only after length of days, but all the silent work of preparation is the appropriate preface to the results with which alone the world cares to concern itself. The man who is unwilling to pay the price of the preparation is not likely to be rewarded by the applause that awaits the consummation.

The work which we count so hard to do.

He makes it easy, for he works, too;

The days that are long to live are his,

A bit of his bright eternities,

And close to our need, his helping is.

—Susan Coolidge.

NOTES AND COMMENTS.

Jealousy of the Sultan.

The Turkish censor refused to allow Dr. Clarke's Outlines of Theology to go into Turkey because it contained reference to the kingship of Christ. He is evidently afraid that Christ, whom the Christians worship as king, is in some way a rival of the Sultan.

The Supreme Test.

The supreme Christian test is unwavering obedience to Christ. "Ye are my friends if you do whatsoever I command you," says the Master. But while we yield unquestioning obedience to the Lord we will not impose our personal convictions upon others. Our private judgment is to be always respected. Nothing but Christ's word is absolute. The door of the church is to be wide as his love and narrow as his law.

Destructive Criticism.

What a heartless business is that of the destructive critic, who takes from people the very things that are the source of comfort and hope, without putting anything in their place! It has well been said "To build up should ever be the end in view and criticism should not stop with undermining structures which furnish more or less comfortable shelter to those who are homeless without them."

Hazing.

It is satisfactory to know that the law passed at the last session of congress against hazing in our military schools is not to remain a dead letter, but is to be unflinchingly enforced. The eleven cadets who mutinied against Colonel Mills, superintendent of the academy of the West Point, are to be either suspended or dismissed. Hazing is a barbarous custom and ought to be unrelentingly stamped out.

Hades vs. Hell.

The action of the quadrennial conference of the United Brethren church substituting the word "hades" for the word "hell" in the Apostle's Creed, is significant. This action has been characterized as "a concession to the refinement of etymology or to the feeling of that weak-kneed party whose teeth chatter every time the preacher points to a lurid picture of the inferno." It is rather a laudable effort to be fair to the meaning of the original. Nothing is finally lost by accuracy and honesty.

Marriage of Dr. Herron.

Dr. Herron, after allowing himself to be expelled from the Grinnell Congregational Association without protest, has married Miss Carrie Rand, the young woman for whom he had abandoned his wife and children. Few careers have been more full of dramatic element than that of Dr. Herron. One would think that there could be no other sensations in reserve, but there is no telling. Dr. Herron is nothing if not explosive and spectacular. The public has heard enough, and more than enough, about him of late, and he could not do a wearied and disgusted public no greater service than to pass into a life of long oblivion.

Pulpit Sensationalism.

Bishop Leonard of Ohio, in his annual address to the clergy at the opening of the convention of the Episcopal diocese at Cleveland, had some strong and wise words to say against pulpit sensationalism. He maintained that the world of busy toilers and tired-out men and women, after six days of labor in merchandise, want on the Lord's day instruction, guidance and inspiration. They do not desire politics, civic questions, social themes and ethical theories brought to them

Sundays by men who know little of what they are talking. They want Christ for the feeding of their souls. They want religion and not rubbish. They want the helpful instruction of the perfect man, Jesus Christ, for spiritual uplifting. The bishop is right. The people need and want the comfort and inspiration of religion. They will not be caught with chaff. The preacher who deals out the bread of life will find eager souls awaiting his ministry.

Death of John R. Tanner.

The news of the sudden death of John R. Tanner, the former governor of Illinois, comes as a shock. Few men have of late been so prominently before the public eye in the northwest as ex-Governor Tanner. However much he might be disliked as a political factor, he could not be ignored. He was a man of undoubted vigor and resourcefulness, and by sheer strength of nature he virtually became the political dictator of his party in the state. Unscrupulous in his methods and self-seeking in his aims, he leaves behind him a memory the opposite of fragrant. His life is a beacon light, rather than a guiding light.

Jubilee of Y. M. C. A.

The anniversary exercises in connection with the jubilee of the American branch of the Y. M. C. A. will take place in Boston June 11-16. About two thousand delegates are expected to be present. An interesting event will be the unveiling of the commemorative tablet in the old South Church meeting house, where the first American society was organized in 1851. The International committee is making every effort to have the meetings worthy of the occasion. Several prominent speakers have promised to be present, among them Bishop Potter of New York and Bishop Maurice S. Baldwin of Montreal. There will be a large delegation from abroad and almost all the European countries will send delegates.

Over-Rigid Literalism.

Great confusion of thought often arises from not distinguishing between what is important and what is vital in the teachings of Scripture. All parts of the Bible are important, but all parts are not vital. The loss of some parts would be something like the loss of a finger, an arm or a leg; the loss of other parts would be like the loss of the heart or the lungs. If certain portions were taken out of the Bible, Christianity would survive; if other parts were eliminated, it would die. Such truths as the deity of Christ, his incarnation, his vicarious sacrifice and his resurrection constitute the very essence of revelation. They form the living core of Christian thought, the foundation of the Christian system itself. They are essential to Christianity, essential to its very existence. Take them away and Christianity has perished!

Opening of Buffalo Exposition.

The Buffalo exposition is opening with splendid promise of gratifying results to commerce and the artistic and useful professions. Each of the great expositions has been unique. It is ungracious even to compare them one with another. The visitor who has seen the expositions at Chicago and Paris may be tempted to form hasty opinions regarding the Buffalo exposition, but such will be found to be unjustified in the light of the special task which the exposition managers have set themselves. It will be freely conceded that the electrical department at Buffalo is superior to anything ever before beheld, and the service rendered by this gathering of fabrics and forces near

the great natural storehouse of power, Niagara Falls, cannot but prove instructive and inspiring to the tens of thousands who will attend during the summer.

Ohio's Anti-Lynching Law.

In 1896 the Ohio legislature passed a law making the counties responsible for damage done to persons as well as property by mobs. The law has just been tested and upheld by a decision of the Supreme Court last week. A negro at Urbana was lynched about a year ago for the usual crime. His heirs brought suit against the county and recovered \$5,000 damages. It seems that a fairer law could scarcely be made. At the same time it will contribute not a jot or a tittle to the abatement of the lynching evil. Abolish the saloon, abolish vagrancy, abolish technicalities and medieval methods and long-drawn-out processes in court, abolish lawyers who have more cases than conscience, and abolish the animal nature of the negro and the bloodthirstiness of certain types of white people to Christian education, and the lynching crime will be abolished.

A Bloody Strike.

The strike of the street car operators in Albany, N. Y., has been one of the fiercest for a long time. The militia—ever accessible to corporations and always appealed to quickly—was called out and in firing into a crowd killed two of the citizens who were standing in the doors at their business places. The chief cause of the strike was the refusal of the street car company to discharge some non-union men in their employ. The company also refused to recognize the union. A strike in the heart of a civilized community is an anomaly and a disgrace. Rather than call out military companies to shoot men to death and foment a bitterness that may live for years, how much easier to compel both parties to go before a tribunal of arbitration. The workingmen are always willing to arbitrate, the companies are never. It is likely because the quarrel of the latter is usually, if not always, unjust.

A Royal Gift.

Carnegie's munificent gift of \$10,000,000 to the four Scotch universities of Edinburgh, Glasgow, Aberdeen and St. Andrews, which is to be applied to paying expenses of Scotch students of good character and ability, is not regarded by some of the Scottish people as an unmixed blessing. A hard tussle with adverse circumstances on the part of students who have come from the ranks of the peasantry has developed the firmest muscle; and it is feared that if the conditions of student life are made too easy, some of the old-time virility which has characterized the Scotch people, may disappear. The Scotch people themselves are more than willing to take the risk, and are thankful for the gift, which is characterized as "disconcerting for its very munificence." Nothing is more significant than the change wrought in public sentiment concerning this matter in the past decade. The old type of selfish millionaires is becoming impossible as the responsibilities of wealth are forced upon public attention. The millionaire of the Vanderbilt, Jay Gould and Astor type is giving way to the philanthropic man of millions, and this is a stepping stone to the better time approaching when there shall be less disposition to gather millions, and indeed fewer opportunities, with a larger desire to make all one's possessions minister to the public good.

CHICAGO NOTES.

Life in the city is intense. The shadows are deep just because the light is bright. Nowhere are lines more clearly drawn, and nowhere are the forces of good and evil more pronounced and more aggressive than in Chicago.

The most notable thing in this pushing, driving, mercantile center is the university. Not only is the University of Chicago becoming a seat of learning for specialized scholarship, but it is becoming more and more a source of light and leading for the people. The announcements which have been made for the summer quarter contain a list of open lectures of exceptional interest. The first course on the Crane foundation will be given by Professor Maxime Kovalevsky upon "Russian Institutions." The lectures upon Biblical literature and theology will be of practical value. President Harper will give a course of six lectures on "The Prophetic, Priestly and Wisdom Elements of the Old Testament." Chancellor E. B. Andrews of the University of Nebraska will give twenty lectures upon "Practical Ethics." Dr. Marcus Dods of New College, Edinburgh, will deliver a course of ten lectures on "The Teachings of Paul," Professor Shailer Mathews six on "The Social Teachings of the Apostles," and Professor H. L. Willett two courses of lectures of six each upon "Phases of the Psalter" and "Studies in Apocalyptic Literature."

The Pacific Garden mission, on the corner of Van Buren street and Fourth avenue, is one of the most helpful agencies in the city. The history of this rescue mission, which was founded by Col. George D. Clarke, and has since his death been carried on by his devoted wife, forms one of the most striking chapters in the ever-extending record of "The Acts of the Apostles." The story of what it has done for the reclamation of the abandoned and desperate classes would read like a series of thrilling romances. Scarcely a meeting passes without testimonies being given of a saving change wrought in some heart and of a new purpose being formed in some life. Quite a dramatic incident occurred the other evening, a report of which we cull from one of the daily papers:

"Laying upon the altar a revolver and his kit of burglar tools as evidence of his good faith, William Hill startled the 300 persons who were attending religious services at the Pacific Garden mission, 100 Van Buren street, last night, by confessing that he was a thief, but now desired to turn from evil ways and live a Christian life. The Rev. J. S. Detwiler of St. Paul and Assistant Superintendent Harry Monroe of the mission had been preaching, and the latter had just finished his address when the self-confessed burglar walked to the altar.

"Friends," he said, "I have been cracking safes, robbing stores and picking pockets a good many years for a living. I have served terms in Sing Sing and Joliet. But tonight I am going to end my criminal career and start out on a new life. I was walking along State street tonight when I heard the men speaking from your Gospel wagon. They said something that seemed to touch me. I followed the wagon here and entered with the crowd. The more I heard the more I became convinced that this is the time for me to reform. I want you people to help give

me a start in the right direction. I have found it easier to steal than work, but now I want to work for my living, and if you will help me I will work for your mission."

This significant conversion was received with the greatest enthusiasm. The man left at the close of the meeting, first promising Mr. Monroe to return today, when an effort will be made to get him work.

True to his promise, Hill appeared at the office of the Pacific Garden mission today and declared that he had not repented his resolution, but was rather more firmly determined to gain an honest livelihood. Mr. Monroe started out with the new convert at once to see if he could get him some employment."

Chicago is what is called "an open city." All forms of social immorality have free course. One of the most debasing agencies is the Sunday theater. Few people have any idea to what extent this institution is being patronized. The suburban trains are crowded with people who on the Sabbath day are leaving the church for the play house. Dr. J. W. Conley of the First Baptist church, Oak Park, speaking of this growing evil, says:

"Twenty-five years ago Sunday theaters in this country were practically unknown, but today they are in full operation in nearly all our large cities. I bring the following charges against the Sunday theater:

"It robs the actor of his rights. The life of an actor is a hard one, the nervous strain is intense. The Sabbath rest is greatly needed. He has rights and ought to be protected in them. The Sunday theater is a large contributor to the growing corruption of the modern theater. No one can fail to observe the moral decline of the theater. Lovers of the drama are among the foremost to deplore this fact. Scandalous plays and immoral actors are becoming uncommonly popular. I believe that this moral degeneracy is in no small measure the result of violating science and despising the law of God by running Sunday theaters. But I go a step farther and urge that the Sunday theater re-enforces the elements of lawlessness in our cities. It lowers the moral sentiment in a community. It stands in with Sunday saloons and other haunts of vice. It draws crowds of people to the heart of the city and fosters revelry and debauchery."

There are many signs at present of an awakening of civic pride. The creation of a park on the lake front; the enlargement of our libraries; the rapid development of our educational institutions are among the things that give evidence that there is not a total absorption in material interests and pursuits. Dr. H. W. Thomas, speaking recently on "Making the City Beautiful," said:

"Nature lays the foundations of cities; man comes along and builds. On the highway of the earth, at the head of a long chain of lakes, central in a vast continent, Chicago is destined to be the largest city in the world, the financial and commercial center in our country. All this means the presence of millions of human beings, and it is important that we begin to think more of making Chicago a city of homes, not a place to simply stay, but a place to live. Commercial greatness alone is not enough; it should be a means to an end, the greatness of man."

CONTRIBUTED.

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would he take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white and the air is still
And the hoof-beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would he take me by surprise?

If the Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would his touch of my hand, his low command,
Bring me unhopèd-for zest?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here,
I have only to sit at his feet.—British Weekly.

TIMES OF REFRESHING FROM THE PRESENCE OF THE LORD.

By James M. Campbell.

In his sermon in Solomon's porch, Peter drove home the truth that the presence of the Messiah, for which the Jews were looking, would bring blessing only by being spiritually prepared for. To the impenitent and disobedient it would prove "a day of vengeance," to the penitent and obedient it would be a day of favor. "Repent ye, and turn again that your sins may be blotted out so that there may come seasons of refreshing from the presence of the Lord." (Acts 3: 19.) The force of this appeal lies in the fact that what was promised lay within the range of possible experience in the present. The Lord's presence was at hand; it was something that might be enjoyed; hence it was something that was to be prepared for.

The presence of the Lord is conditional upon his coming back. The times of refreshing were to come from the presence of the Christ whom the heaven had received, but not until he was given back. "Repent ye, and turn again that your sins may be blotted out in order that there may come seasons of refreshing from the presence of the Lord; and that (as the final end) he may send the Christ who hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things." (Acts 3: 19-21.) The first point, then, to be settled is whether or not the heaven which received the Christ has restored him. If he has not returned he is not present, and if he is not present the better times which

he was to bring are still in the future. And not only that, but if he is still withdrawn; if the church has been looking for his return throughout the centuries in vain; if he is departing further and further from sight as we get further away from the time of his ascension, his power over men must of necessity be diminishing.

As we have already seen, the whole trend of New Testament teaching conveys the impression that the early Christians were waiting for the speedy revisitation of their Lord. They expected that the heaven which had received him for a brief season would soon open and give him back. They believed that all that hung upon his return was about to be realized. In the general expectancy of the speedy appearing of the Messiah the Jewish people shared. With his coming a happy era was to dawn upon them. From his presence would come times of refreshing or revigoration. National prosperity would be revived. New life and strength would be breathed into the nation's withered heart. The dry bones which the prophet saw in the valley of vision would start into life, and would become a conquering host. With times of refreshing would come times of restoration, for these are linked together, or more properly are identical as one. Ancient wrongs would be redressed. The glory of the former days would be restored, and Zion would again become the joy and praise of the whole earth. Now, the object of the apostle is to show that in a far grander sense than they had ever dreamed of the great consummation "whereof God spake by the mouth of his holy prophets which have been since the world began," was about to be realized in Jesus the Christ. And because he was the true Messiah, in him all interest ought to be centered; upon him all hope ought to be fixed; and to him, with glad acclaim and with spiritual preparedness, acknowledgment of his Messianic sovereignty ought to be made.

To what dire straits are those commentators driven who hold that the words before us refer to the return of the Lord at the end of the world. "The apostle," says Hackett, "enforces his exhortation to repent by an appeal to the final coming of Christ, not because he would represent it as near in point of time, but because that event was always near to the feeling and consciousness of the first believers." That is to say, the apostle would have them feel that the Lord was near, he would have them conscious of his nearness, for practical effects; although he himself knew that they were hugging to their hearts a delusive hope. A needless slight upon the apostle's honesty, to say the least of it!

A Short Perspective.

In their survey of the future the early Christians did not take a long perspective. They were too deeply impressed with the things which were near to give much thought to the things that were distant. They did not look forward to the coming of the Lord at the end of the world, so much as to his coming at the end of the age—namely, the Jewish age, which was fast drawing to a close. They looked upon his coming as imminent. And since Pentecost they had begun to have a glimmering sense of the nature of his kingdom. They had begun to look for the quickening of the spiritual life, rather than for the reviving of national prosperity; for a heavenly rule, rather than for a heavenly realm; for the restoration of the world into harmony with the divine order, rather than for the restoration of national glory. They had, in fine, be-



gun to look at the things of Christ from the Christian, rather than from the Jewish, point of view.

And we who live in the new age, upon the threshold of which they stood, will utterly fail to understand its significance, if we do not see that Christ, the quickener and restorer, has come and is now at work. Ever since his return he has entered into new and closer relations with men. From his presence come all the influences which are making for individual and social reconstruction. He is here, bringing a dead world back to life; restoring to the divine unity a world disordered by sin. As the head of a new creation he is bringing earth into everlasting reunion with heaven.

And as due preparation was to be made for the presence of the Lord, which was imminent in apostolic days, due preparation is to be made for his presence, which is imminent in the present day. The question then was, how to prepare for the presence which was near so as to get the greatest possible blessing out of it; the question now is, how to prepare for the presence that has come so as to get the greatest possible blessing out of it. To obtain blessing from any divine approach preparation is needed. The exhortations, "Prepare ye the way of the Lord," "Prepare your hearts to seek God," are founded upon an abiding law. Clean hands and submissive spirits are indispensable conditions of spiritual blessing. When the proper connection is made the electric spark flies along the wire; and when the proper conditions are supplied times of refreshing and restoration come from the presence of the Lord.

THE MARTYRS OF CHINA.

By William Remfry Hunt.

The year 1900 will be known in the history of Christian missions as the "martyr year." Never in all the history of missions has there been such sacrifice, such tragic events, such seed-sowing and such heroism. Madagascar and Japan furnish only comparative parallel incidents. Since the "Boxer uprising" there have been no less than ninety-eight British, fifty-six Swedish and thirty-two American citizens martyred in the provinces of Shansi, Manchuria, Chili, Chehkiang and Shantung, making a total of one hundred and thirty-four adults, fifty-two children and a grand total of one hundred and eighty-six persons martyred "for the Word of God and the testimony of Jesus" in the middle kingdom.

These devoted and honored souls were connected with the following societies: China Inland Mission, 78; Christian and Missionary alliance, 36; American Board of Commissioners for Foreign Missions, 18; English Baptist Missions, 16; Sheo Yang Mission, 13; American Presbyterian Mission (North), 8; Scandinavian alliance (Mongolian), 5; Swedish Mongolian Mission, 4; Society for Propagation of the Gospel, 3; British and Foreign Bible society, 5; number of the slain, 186. The legacy these beloved coworkers of all who are "workers together with God" have left the church is a precious one. They counted not their lives dear unto themselves. They died for their faith. They overcame by faith. They triumphed in the faith. Such magnificent heroism is the final answer that the age of chivalry and glorious deeds for Christ and his cause is not past. It is the supreme vindication

of the Christian's standing today before a wondering world. Via lucis, via crucis is the Christian signpost.

To the native church in China the sacrifice, patience, long-suffering, constancy, trust, resignation and joy with which the missionaries, both men, women and sweet little children, bowed beneath the executioner's axe and fell beneath the Manchu sword and spear, is and will be our inspiration and a witness along the ages yet to be. They "were tortured, not accepting deliverance; that they might obtain a better resurrection; they had trials of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment; they were stoned . . . were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts and in mountains, and in dens and caves of the earth."

The most pathetic and heart-breaking letters were written by Mrs. Lizzie Atwater just before they were led forth to be slain. The following extracts show with what resignation and courage this family of the Rev. E. R. Atwater, wife and two children, yielded up their lives:

Fenchowfu, July 30, 1900.

Dear Ones at Taiku: The last news from you, confirming our fears concerning the dear ones at Taiyuen, was hard,* God knows how hard, God knows how hard, for us to bear, but I cannot write of it yet. We passed a terrible night, and in the morning there was a very severe proclamation ordering us out almost at once. I could do nothing but cry to God; it seemed as if I could bear no more in my present condition. No one talked at meals. We seemed to be waiting for the end, and I, for my part, longed that it might come speedily. Ho Kow went like a brave fellow to the yamen to ask if we could not have an escort to the river. We could hire nothing unless the official helped us. . . . Although an escort has been promised, I feel very uneasy. . . . We are in the Lord's hands. . . . May God keep each one of you. He is our only help. Ever lovingly,

Lizzie Atwater.

Later, August 2.

Our plans are upset; we do not think we can escape from the city. Several of the church members are planning to conceal us if we divide up. It is hard to do that. Mr. Lei wishes to conceal me in his home right here in the city, but I want to stay with my dear husband while life is given unto us. . . . Heaven seems very near these last hours, and I feel quite calm. There will be a joyful welcome for us all above. I am fixing my thoughts more and more on the glorious hereafter, and it gives me wonderful peace. God bless you all. Yours in blessed hope, L. A.

"Lead, kindly light, amid the encircling gloom,

Lead thou me on.

The night is dark and I am far from home,

Lead thou me on.

Keen thou my feet; I do not ask to see

The distant scene—

One step enough for me."

*The three ladies to whom this letter was written were killed the day after the above letter was written to them. All knew of the terrible massacre of the missionaries at the governor's palace in Taiyuen Fu, where forty-five were publicly beheaded, their hearts torn out and their heads placed in baskets and stuck on poles in front of the yamen.



On the following day our dear sister Atwater gathered strength to write again:

Fenchowfu, Aug. 3, 1900.

My Dear, Dear Ones: I have tried to gather courage to write you once more. How am I to write all the horrible details of these days? I would rather spare you. The dear ones at Sheo Yang, seven in all, including our lovely girls, were taken prisoners and brought to Taiyuen in irons and there, by the governor's orders, beheaded, together with the Taiyuen friends, thirty-three souls. . . . We are now waiting our call home. We have tried to get away to the hills, but our plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives have been spared we cannot tell. The proclamation says that whoever kills us will be doing the governor a great service. . . .

Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near me, and he will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over and, oh, the sweetness of the welcome above. My little baby will go with me. I think God will give it to me in heaven, and my dear mother will be so glad to see us. I cannot imagine the Savior's welcome! Oh, that will compensate for all these days of suspense! Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will die together, my dear husband and I. I used to dread separation. If we escape now it will be a miracle. I send my love to you all, and the dear friends who remember me. Your loving sister,
Lizzie.

The last will and testament of these, the noble army of martyrs of 1900, is duly declared in the lives of such witnesses. With our sainted Charles E. Garst, who sleeps in the "land of the rising sun," each of these glorified workers could say, "My life is my message." Yes! the legacy is left with us here. How we should have read with reverent tears the wishes of these brave and heroic souls, and while we read reconsecrated our own lives afresh to the service and honor of our King.

"Their blood is shed
In confirmation of the noblest claim,—
Our claim to feed upon immortal truth,
To walk with God, to be divinely free,
To soar, and to anticipate the skies."

The inheritance which our martyred have bequeathed unto the church is still a blood-stained one. It has been so from the cross until now. Those who, down the Christian centuries, have followed "in his train," have attested the same in adding new seals and more signatures to the sacred covenant. This places a new and deeper emphasis upon the meaning of the great commission, and as the church of the new century claims the precious heirloom of the faithfulness, endurance, sacrifice and devotion of its own saints,

shall not our own hearts and lives be stirred and quickened in us?

The tragic events of 1900 must not and will not keep back any of the Lord's own witnesses! Who will come over and help us? Though the smoke of battle has scarcely lifted, or the confusion of opposing forces be not yet ended—there is a rift in the clouds, and we read by faith from the new light on the horizon something of the meaning of these sacrificial offerings. Let the whole Church of Christ be given to prayer and effort in behalf of this storm-swept land. It is time for action! The day is at hand! Our opportunities are supreme! What shall we do in and for the new China that is to be?

Nanking, China.

A BETTER CITIZENSHIP.

Mrs. A. M. Harrison.

IN HIS memorable address on "The Twentieth Century City," before the recent Congress of Disciples at Lexington, Ky., Dr. Josiah Strong said that the most vital point in the city was the character of the citizen.

A backward look over the century just closed shows superb progress in art, science, invention and discovery; in our land the citizen is the ruler, and we would naturally expect that good citizenship would have kept pace here with mental and material improvement; but can any one claim that our twentieth century citizenship has reached its full, consummate flower, or that the ideal of duty to city, state or nation is any higher now than in the days of Washington or Jefferson??

Among many other things that stand in the way of a better citizenship, I would mention two points which seem to me to be at the base of much of our public corruption and misrule:

1. The indifference of the better class of people to public duties.
2. The pervulence of differing standards of conduct for public and private life.

Apathy in Social and Political Obligations.

President Andrews, in his admirable address on the "Duty of a Public Spirit," says that the greatest dangers that threaten our democratic institutions are not anarchy or unchecked emigration or a number of other evils that he enumerates, but "Head and front of all our dangers is the apathy among our best people toward social and political obligations." Professor Drummond, in his farewell speech before leaving our land, said that one of the surprises to him in the United States was the indifference of the average Christian to his public duties. We are beginning to see signs of promise on this line in the past few years. It has been a common thing for men to say, "Politics is unclean—therefore I will not soil my fingers with it." I believe it is becoming more common for men to say, "Politics is unclean—therefore I must do my duty as a citizen and help to make it clean." And we are being taught, moreover, that religion and politics are closely allied—that the religious life of today has to do with the life that now is, as well as with the life that is to come. We are beginning to feel, dimly as yet, that any divorce of religion and politics is an unnatural thing—that duty to church should but quicken our sense of duty to state. A hopeful sign in the winter just past was the open and aggressive attitude of Bishop Potter toward certain shameful abuses of pub-



lic officials of New York city; and his attitude is not an isolated one; all over the land Christians are awakening to a sense of responsibility to public duties, and the feeling is growing that "the patriotism of our day must rally around the ballot box as well as rally round the flag."

Fallacy of Dual Standard of Life.

I expect that most of us have at some time in our lives innocently asked why such and such an outrage in public life went unpunished, or such and such a piece of official duplicity went unrebuked, and have been met with the baffling answer, "Oh, that is politics!"—as though that were a full and sufficient reason for it. It is not only the commission of such outrages, but it is the tolerant attitude of the average politician toward them, as voiced by a late senator who said that "Parties had no use for the ten commandments, and principle in politics was an iridescent dream," that makes the gravest menace to good citizenship. It seems as though many of our citizens carried out the theosophical doctrine of a dual personality; in private life, in the home, the church, the business office, they were upright Dr. Jekylls, while in the caucus, the convention, the voting precinct, they were transformed into ruthless Mr. Hydes. A recent speaker said at a great mass meeting in Louisville, "Men high in our churches, men honest in their private dealings with other men, men who fear God and do the right in all else, lend aid to bribe voters, to bribe councils and legislatures, to put unfit men in office, to prey upon the public purse, to corrupt justice and corrupt the whole administration of the law."

We talk of a single standard for men and women in moral matters, and that is well—but it is only the beginning of a single standard of conduct. My dream of good citizenship—and it may be an iridescent one—sees the citizen of the coming years governing his public duties by the same standard of conduct that he applies to his private life.

When this ideal is clearly before us, then we may claim that the century upon which we have just entered is pre-eminently the Christian century.

Lexington, Ky.

THE RELIGIOUS OUTLOOK.

Carey E. Morgan.

The unity of Christians is beyond question essential to the evangelization of the world. We believe this because of what our Lord said when he had that solemn talk with the Father the evening before he was betrayed. He never used any idle words; he was far too serious and too busy for that. Surely, standing so near the end, with the shadow of the cross already falling across his path, making an appeal to the Father in behalf of those whom he had taught and for whom he was about to die; surely he would not then depart from his custom and use a phrase that was not full of serious significance. Yet he said in that prayer recorded in the seventeenth chapter of John: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." In this he explicitly makes the faith of the world depend upon the unity of his disciples. Every man who honestly loves the church and

the world must care about this, and must be willing to make sacrifices to bring it about.

"Unity of the Spirit."

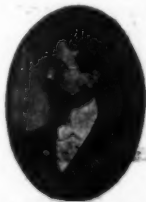
What unity is it that is necessary to the winning of the world to Christ? It is the "unity of the Spirit," which must be kept in the "bonds of peace." I do not understand that this unity is necessarily organic. It is probable that we will never all belong to one church, if by "church" is meant a huge hierarchy or ecclesiasticism that has absorbed all the others. I question whether this is desirable, or whether the world would as soon be won to the Lord in that way. There are two ways of getting flocks that are in adjoining fields into the same field; one is to make gaps in the fences through which to drive the various flocks into one enclosure; the other is to tear down the fences. I do not expect that people can be led or driven through gaps, however wide, out of the various churches into one church, but I do confidently expect that the fences will be torn down, or at least that we will outgrow them so as to be able to step over them easily. It is not one great ecclesiastical organization having a temporal head, called pope or cardinal or archbishop, that I look forward to; but rather one great fellowship in which the unity of the Spirit shall be kept in the bond of peace.

Not Necessarily Uniformity.

Nor do I understand this unity to mean uniformity. It is likely that there will always be differences of opinion as to church government. This is a question of method and expediency, and does not in the least affect one's relation to the Christ. It may be that some will always prefer a government by bishops; others government by presbyters; while still others will continue to elect the congregational polity. What difference does that make? We are not saved by any form of church government, but by faith in Jesus Christ. The fact that some congregations of believers prefer to have the oversight of bishops, or that others decide to have elders and government by presbyters, does not in the least affect my relation to them, nor would it for one instant make me desire to withhold fellowship from them. "Where the Spirit of the Lord is there is liberty," and this liberty in the Holy Spirit surely leaves each body of believers free to determine for itself whether it will have bishops or elders or deacons.

It is probable, too, that there will continue to be different forms of worship. This belongs to aesthetics rather than to essential faith. If some of our brethren prefer a ritual, why should we object? If we prefer to worship without a ritual, why should other brethren object? Surely, the Spirit of the Lord gives us all that liberty. I am a minister in a non-ritualistic church, but I have worshiped with deep satisfaction and profit with churches that used a ritual. Surely, the highest churchmen will be willing to admit that one may worship in spirit and in truth without the aid of these established forms. For myself, I much prefer the simpler form of the non-ritualistic churches, but in the light of our Lord's prayer, and in the knowledge of the world's need, I am not willing to make my preference a test of fellowship.

I believe that in proportion as men are converted to Jesus Christ by the Holy Spirit, and in the measure that the Holy Spirit dwells in fullness in the churches, he, the "Spirit of truth, will," as our Lord declared in the thirteenth verse of the sixteenth chapter of John's Gospel, "guide us into all truth," so that dis-



ciples will reach an agreement concerning essential truth and agree to disagree in peace as to the things that are non-essential. Why should the church trouble itself, much less be rent in twain, concerning a matter the acceptance or rejection of which does not affect a man's relation to the Savior, and which it is admitted on all hands will neither let him in or keep him out of the city of the great King? It must come to this: No doctrine will be made a test of fellowship in the church that is not an absolute condition to salvation. No doctrine must be allowed to keep a man out of the church that will not keep him out of heaven. The Sermon on the Mount, the new commandment, the Golden Rule, the necessity of faith in God and Jesus Christ, his Son, of sincere repentance, of obedience to the Gospel, of communion with the Holy Spirit and fellowship with the saints, the binding obligation to live the life of faith—this is common ground, and the Spirit of the Lord, who "maketh intercession for us with groanings which cannot be uttered," will lead us to stand together here, I certainly believe.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "By their fruits ye shall know them." If the church shows fruit other than this—contentions, bickerings, disputings, schisms—it must be the fruit of some other than the Holy Spirit. He brings forth after his kind:

Sin is our common enemy; we must love each other and hate it. When the battle of Trafalgar was about to begin, Nelson called two of his officers, between whom there was ill-will, and, pointing to the French fleet, said: "Yonder is the enemy; shake hands and be friends."

Richmond, Va.

THE BOOK LOVER'S LIBRARY.



THE average minister never succeeds in securing all the books he would like to read at the time he would like to read them; and especially does one who has for any time had access to the largest libraries, where all the latest books are supplied promptly, feel his loss when he is deprived of them. A few ministers can buy every book they need or desire to possess; but a very large number cannot, for it takes a good-sized bank account to be able to do that. The Book Lover's library comes as a boon to those who have not access to libraries which can furnish them the latest works, or who cannot or do not care to purchase. It is of greatest benefit to one who is building up his library, as it gives opportunity to peruse a large number of books, and select from the same what he would like to have upon his shelves. The fee for membership is not large, and besides having access to the best and latest literature, it permits you to know just what you are buying. The Book Lover's library was started in March, 1900, and has had a phenomenal growth. It originated in Philadelphia, but has extended to nearly all the larger cities of the east and will soon be established in all the larger cities of the west and south, the ultimate object being to extend the service to every town in the United States. The plan upon which it has been run is to furnish members with the latest and best books—deliver them at their door—allowing them to keep them as long as they wish, and collecting them when the

readers are through with them. You get just the book you ask for, and get them promptly and in the best of condition. If you are not in the library center, your books are delivered by the express company and returned by the same free of charge. The service in places some distance from the center is monthly.

TO THE BOOK LOVER.

My Dear Friend:

I am glad that my first letter to you will ask you to read two books of an inspiring character. Their subject is "Faith," the most inspiring of all subjects, because the most inspired of all human experiences.

The two books with such similar titles are both by Congregational ministers. They have signalized the opening of the new century by drawing attention to the fact of faith; by which is meant, of course, Christian faith, for that is the only thoroughly consistent and completely developed system of faith. They find that our generation, far from being hostile to, is really deeply committed to faith. As Dr. Gordon, with strong philosophic grasp, repeatedly insists, the faith that reasoned goodness is at the root and is the heart of all history has more to say for itself today than any other conceivable theory. This faith, as it illumines the age—long processes of the past with a glorious Presence and a supremely worthy purpose, inspires men with new energy and limitless hope when they turn themselves for action toward the future. The presence of faith, thus intellectually triumphant and morally impulsive, will naturally quench the dark lantern of pessimism which some have used to guide them through life as through a dreadful night. It will put fresh oil into the lamps of the optimists who await the coming of the Bridegroom with contented and unanxious joy.

The method of Dr. Bradford is the simpler and narrower. He takes for his starting point the doctrine of the universal fatherhood of God. This being thoroughly established, it is used as the key to every one of the great practical and doctrinal problems which confront us today. In these chapters Dr. Bradford's style seems to have ripened and clarified beyond any degree of excellence attained in his previous works. The reader is carried on as on a smooth-flowing stream from which many a pleasant vista is seen. Dr. Bradford knows how and when to be pointed and epigrammatic, but recognizes that these adornments must not be made the substance of a style. Even Bacon's essays, which can never become popular, are for occasional eating, careful mastication and slow assimilation. Dr. Bradford wishes to deliver a message, and therefore clothes it in the bright and swift style which will attract attention and open the heart.

One of the testing places for every book like this, which would use one key for all problems, is its discussion of pessimism. For Dr. Bradford the solution here is as easy as everywhere else. The immanence of God and his Fatherhood give him the shortest and best road to peace and hope. "Jesus teaches that life, death, judgment, time, eternity, all men, all things—everything is pervaded by God." And again, "a household in which the father watches over his children, works for them, serves them, sacrifices for them, dies for them, is the world in miniature." (Page 94.) Far be it from us to take away confidence in that divine fatherhood. But it is necessary to point out that, while Dr. Bradford uses it as a major premise from which all his

conclusions are deduced, it is itself a conclusion drawn from other facts. And those other facts are not used enough by our author. It appears to us as dangerous to build a whole system upon the fatherhood as upon the sovereignty of God. The dangers are different, but they are real. And the method is in each case a purely dogmatic process, which applies to the eternal a title drawn from temporal relations, and which proceeds from the application of that title to God, to define what must be the relations of the eternal to the process of time.

On the specific problem of pessimism, for example, we feel that no discussion has gone to the depths, which does not deal at close quarters with the cross of Christ. No event in history is so calculated to destroy our faith in man and all our hopes of his reaching up to the love of pure goodness. If nothing happened after that crucifixion, then assuredly in his grave all the high prospects of man are buried forever. No wonder that men who reject him drift into cynicism, which is the attempt of despair to smile. But when we find that in that cross another presence must be seen, the presence of one to whom Jesus spoke from that fearful tree, and of one who in three days raised him from the dead, declaring him to be the Son of God, then we see in the cross the cure, and the only final cure, of the pessimist's cancer. The sacrifice of Christ, the manifested and realized sorrow of God himself, his proven sympathy and power, this alone can justify a suffering world. For let us be sure that when we think rigidly through to the end, our spirits demand to believe not only that we shall be delivered from our world's woe, but that God can justify the existence of that woe. This deeper and most solemn factor in the argument of the ages we miss from Dr. Bradford's pleasant paragraphs.

Dr. Gordon's book takes a different line. It is his conviction that the key to the deeper thinking of our day is to be found in the "discovery of humanity," which, he maintains, is the chief glory of the nineteenth century. The fruit of that discovery the new century shall garner. The argument comes from the pen of a good scholar and a deep, original thinker. The style promises to become a remarkable one. It needs chastening. Dr. Gordon's wide reading, retentive memory and remarkable power of seeing analogies, tempt him to the sin of making too many allusions. This must always spoil the literary quality of a book. But Dr. Gordon has a richness of thought, a wealth of vocabulary, an energy of argument and a passionate conviction, which combine to make him a remarkable writer. Some of his paragraphs sweep one on as almost no contemporary writer can.

The principal chapters are entitled, "The Advent of Humanity," "The New Appreciation of Christianity," "The Discipline of Doubt," "The Return of Doubt," "The Return of Faith," "The New Help from History." In all these there is much fresh, vigorous and suggestive thinking. Dr. Gordon betrays his New England atmosphere at times, in his passing, sometimes half-hearted, compliments to Unitarianism, and in his tremendous onslaughts upon Calvinism. Each is a *bête noir* to be dealt with in a different way. The latter is crushed with a bludgeon, the former is petted like a wayward child. Dr. Gordon's hatred of the one is balanced by his smiling contempt for the other. For Dr. Gordon knows history and shows that alike the hyper-Calvinism of Edwards and the thin theories of the Unitarians grew from the use of logic upon a

few theological theories, without the criticism and insight and breadth of a wider knowledge of the history of philosophy, theology and religion.

Dr. Gordon rightly lays much emphasis upon the incarnation, but the absence of a deep grasp of the meaning of the death of the Son of God is again significant. Though Dr. Gordon believes in the God-man, his book does not indicate that he has felt the spell of that question which Anselm put and which the literature of the atonement attempts to answer, "Cui Deus Homo?"

One of the most delightful portions of this soul-stirring book is the little essay in chapter 6 on "History and Humor." It is fitting that a Scotchman should have dealt with this as he does. He means to prove, and does it, that humor "works through the annals of the race, in favor of possessions that are precious to the race." Would that many Americans, tempted by Christian science and Dowieism and theosophy and other humorous phases of contemporary "thought" (!) could read these pages and kill their temptation with a healthy, hearty, human, God-inspired laugh. This is one of the most practically valuable bits of writing we have seen for a long time. Dr. Gordon should extend it—apply it to modern instances, and publish it separately. The historical allusions in it might be easily extended; but we cannot understand his omission of the book of Proverbs in his description of Old Testament humor. Think of the place which the "fool" occupies in those sayings, now playful, now grim, now sardonic, now passionate. An allusion to the first Quaker, with his laughable eccentricities—refusing for conscience' sake to doff his hat—would have been in place.

Chicago, May 21, 1901.

A Bookman.

"The New Epoch for Faith," by George A. Gordon, Minister of the Old South Church, Boston. Boston and New York. Houghton, Mifflin & Company.

"The Age of Faith," by A. H. Bradford, D. D., of Montclair, N. J. Boston and New York. Houghton, Mifflin & Company.

THE BOW OF PROMISE.

"I do set my bow in the cloud."—Gen. ix. 13.

Yes, it is in the clouds that thou hast spanned the gulf between earth and heaven. Nature can span it in our sunshine ere we have learned the dark shade of the soul's sin and sorrow. But when the shadows appear within, it is in vain that the sunshine gleams without. Nature has no bow for the clouds. It is beautiful to the beautiful, it is joyful to the joyous, but it has no bow for the clouds. It has no arch of triumph to glitter through tears of sorrow, to tell the eye of sorrow that earth is somewhere joined to heaven. But thou art luminous where nature is dark—in the clouds. Thy revelation is the world's mystery; thine appearing is the world's cross. I never see thee till the cloud has overshadowed from my sight all the proud trophies of myself. My sense of night is thy day. When I ask to build a tabernacle to thee, in answer thou sendest me a cloud. I accept thine answer, Lord. I will not fear to enter into the cloud. Thy bow is in it. Thy promise is in it. The pledge of all possible promises is in it, for I see in the midst of it one like unto the Son of Man, and in companionship with him I shall have all things.—Dr. Matheson.

At the**CHURCH****FIVE MINUTES' SERMON.**

By Peter Ainslie.

*I was not disobedient unto the heavenly vision.—Acts 26: 19.

A few days ago I took up a New Testament which belonged to one of the little girls in my church, whose years reached a little beyond a dozen, and on the first leaf was written in her own handwriting: "Please the Lord first; keep his commandments. Pray. Love." Such was the simple exhortation, and it was a fitting introduction to the study of the great book. This was the life of Paul, who speaks the words of my text. When he met Jesus on his way to Damascus, how quickly came the question, "Lord, what wilt thou have me to do?" He was seeking to please the Lord first. Too frequently we make our pleasure first. It is all wrong. Jesus himself said, "Seek ye first the kingdom of God," and the first step toward God is faith, and thus goes that familiar passage, "Without faith it is impossible to please God." The pleasure of God is our happiness, and there is no happiness without a realization of our giving God some pleasure. It is the beginning in the life of consecration. We come to some difficulty and we worry. What must I do? We hesitate. Then the question, What would please God most in this matter? It will not be difficult to find the answer and the result will be our own pleasure.

Right by the side of this is "keep his commandments," and Paul shouts out, "I was not disobedient." Doing what God has told us to do secures God's pleasure. "If you love me, you will keep my commandments." That is an easy settlement. Has God commanded this to be done? Do I love him? Then I must do. The conclusion is as simple as four and four make eight. It applies to all things with which we have to do. Everything can be settled by this simple rule. Here is one who refuses to pay a debt that he knows is fair and honest. God has said: "Owe no man anything." Do you love God? and the bill is settled. Another is unforgiving. You know that God has commanded you to forgive if one sins against you four hundred and ninety times. Then the simple question is, Do you love God? All difficulties are removed when we take God's plan of doing things. Keeping his commandments is another way of saying walking in God's paths.

Then to pray and to love means victory here and hereafter—pray continually is the apostle's exhortation and love personally and intensely. Paul saw and heard. He first sought to please God. He was ready to obey his commandments both in going immediately into Damascus and forthwith getting up to be baptized as soon as Ananias mentioned it. He was then praying and from then till the sunset of his life he loved as few human hearts ever loved. Some people are perhaps capable of loving very much more than others, but whatever may be our lack God is able to supply. "My God is able to supply all your need." Whatever God reveals to use in his blessed word, do it. See Paul in his wonderful obedience! He has been conquered and his surrender is proven by his perfect obedience. Is not this God's call to you and to me?

*This is the golden text for the S. S. lesson for June 9, 1901.

Let us then do with all our might what the Lord has laid upon us to be done.

Blessed father, thou art good and gracious to forgive and forget our sins. Oh, save us for Jesus' sake. Amen.

BIBLE SCHOOL.**JESUS APPEARS TO PAUL.**

Lesson X, June 9, 1901. Acts 22: 6-16.

Golden Text: I was not disobedient unto the heavenly vision. Acts 26: 19.

6. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11. And when I could not see for the glory of that

light, being led by the hand of them that were with me, I came into Damascus.

12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there.

13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15. For thou shalt be his witness unto all men of what thou hast seen and heard.

16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Time. Reckoned as May 23, A. D. 58; about 21 years after the Savior's crucifixion.

Name. In Hebrew it was Saul, in Greek Paul.

Occasion. Paul is making a voluntary statement to an excited mob of Jews and others in the outer court of the temple, at Jerusalem. 21: 26, 27. On the false charge that he had polluted the temple (21: 28, 29) he had been shamefully handled and beaten (21: 30, 32) until rescued by the Roman soldiers. Having asked and gained permission to make a defense for himself (21: 37: Vs. 1) he does so in a dignified manner, in the holy Hebrew tongue (Vs. 2) and thus at once meets respectful attention. He begins his speech by giving the soft answer that turneth away wrath (Prov. 15: 1), lovingly calling his hearers "Men, brethren and fathers" (Vs. 1.) Then he sets forth a touching narrative of his life and conversion, laying emphasis on his surpassing zeal as a persecutor, even unto death (Vs. 4). He had stood precisely in the position now occupied by themselves. He makes also an appeal to the High Priest, at whose bidding the expedition was made to confirm the truth of his story. (9: 1; Vs. 5.)

The lesson is still on the great theme of Christ as a risen savior. Last week we saw him as our high priest in heaven interceding for us; in this is shown his work in the world changing the hearts and lives of men and leading on the work of his kingdom. Let us notice that the appearance of the ascended master to Paul receives the emphasis of three different accounts (Acts 9: 1, 22; 22: 6, 21; 26: 12, 21) as in the gos-



pels there are repeated records of our Lord's earthly acts. The strongest argument for the Christian religion is its power to change the lives of the Pauls among men, down through the ages.

Verse 6. Chief of Persecutors. "As I made journey." I Paul chief of sinners (1 Tim. 1:15) because the leader of fierce persecution. His zeal was shown by this tedious journey of five or six days, the distance to Damascus being about 140 miles, to arrest, bind and take back to Jerusalem Christians at Damascus. We may assume that on this long, slow journey the scenes of his victim Stephen's triumphant death, were passing before his mind and that the voice within made itself heard preparing his heart for meeting Jesus. * * * "Nigh unto Damascus." Damascus the oldest city of the world. Gen. 15:2. Ananias and other disciples were there filled with terror at the coming of this chief of persecutors. Acts 9:21. * * * "About noon." The broiling, oriental, midday sun did not deter this fiery zealot. The time is mentioned to show that there could have been no deception in what followed. * * * "A great light" above the brightness of the sun (26:13); the light of the glory of the Sun of Righteousness, the Light of the World. Paul tells us in 1 Cor. 15:8 that he saw Christ.

V. 7. The Vine and Branches. "I fell unto the ground." The great light caused the fall of himself and his companions. 26:13, 14. * * * "Heard a voice saying." The voice was in Hebrew 26:14. It was the good shepherd's call to a lost sheep. Matt. 18:12. * * * "Saul, Saul." The name is impressively repeated. The tender remonstrance in the tone must have been a first convincing of sin. * * * "Why persecutest thou me." The question was not why persecutest thou my followers as you thought you were doing, but "Me" the very Messiah, whom the nation long had been waiting for; who when he came unto his own, his own received him not (John 1:11). So every act of ours is for or against our Messiah. Can any person give one good reason for fighting against God? * * * "Me." Every blow struck at the branches is a blow at the vine in which the branches abide. The branches are a part of the vine. So we are a part of Christ. So Paul became a part of Christ. Gal. 2:20. See Isa. 63:9; Matt. 25:40, 45.

V. 8. Our Living Savior. "And I answered." Prostrate, with face upturned the startled persecutor cries for light. His ignorance at this stage is pathetic, and of which he perhaps speaks in Romans 7:15. "That which I do I know not." He was "exceedingly mad against them." 26:11. What he had done he thought he ought to do. Acts 26:9. He was following a mistaken notion, instead of the word of God, a common fault today. It is not enough to think we are doing right (2 Cor. 3:5); we must be certain. The word is our guide. Psalm 119:105. * * * "Who art thou Lord?" Saul must have recognized none other than Jehovah in that awful, felling flash from heaven, but it still remained for him to know that it could be Jesus of Nazareth. * * * "I am Jesus." The one slain, buried, and ascended now a living person beyond the power of death. * * * "Jesus of Nazareth." While Saul used the exalted term "Lord," the heavenly speaker sets himself forth neither as the glorious Messiah pictured in the Jewish mind as the fulfillment of the sacrifice and psalm and prophecy, or as the Son of God divine, but as the humble man of hated Nazareth, the horny-handed carpenter, the lower of the common people, the friend of sinners. * * * "Whom thou persecutest." Emphasis on thou. A home thrust of the two edged sword of truth (Heb. 4:12) that pierced Saul's heart for days to come. How had he persecuted him? By persecuting his followers? How do we manifest our love or hatred toward Jesus? By our love or hatred towards his followers. It is now that Jesus added: "It is hard for thee to kick against the goad" (26:14 R. V.).

V. 9. Hearing Shall Not Hear. "They that were with me." People of the persecuting crusade. * * * "Saw and were afraid." All fell in fear (26:14) as did the enemies of Jesus when they sought to arrest him. John 18:6. * * * "Heard not voice." Some see here a contradiction of Acts 9:7, which says they heard the voice. In all interpretation of language the rule is to take words for what they mean. Here the obvious meaning is that they heard the sound, as in John 12:28,29, but not understandingly. They had not been addressed. We say of a public speaker "we cannot hear him," when we plainly hear but not understandingly. The case of hearing and yet not hearing is not uncommon. Matt. 13:14. Do we hear when we hear?

V. 10. Change of Masters. "What shall I do Lord." Or according to Luke's account (Acts 6:9), "what wilt thou have me to do." Not now what will the high priest have me to do, but a new request for a commission. It is the nat-

ural question of a truly changed man. He is ready to do. * * * "Arise and go." As a kingly savior and guide, having all authority in heaven and earth, he speaks as a king to a servant. * * * "Unto Damascus." Not back to Jerusalem but keep right on, to the very place for which he was headed; and to the very people on whose destruction he was bent, but now from them to receive loving, christian favors. Here was a severe test of Paul's sincerity. As Peter must show love to enemies, by beginning work among enemies in Jerusalem, so Paul must receive instructions from those to whom he had been an enemy. * * * "It shall be told thee." Paul's conversion dates from the moment he changed masters (Matt. 6:24), but knowledge must come to him, as always, step by step. Here enters the human agency that figures in all conversions; exalting every common Ananias to be a co-laborer with God. Humble Andrew brings a Peter (Jno. 1:40, 41); humble Ananias instructs a Paul. Possibly you and I may have a part in influencing others who will be used of God far beyond our own ability.

V. 11. Damascus Is Reached. "I could not see." For three days Paul was blind, which period was spent in fasting (9:9) and prayer, (9:11). Thus by God's loving provision the world was shut out and Saul is alone with him. So often God graciously takes us from worldly occupations detaining us by bodily ailments, that he may stop and think of our soul's interests. God will be praised through all eternity for some afflictions allowed. * * * "Being led by hand." What a picture of subjection. He indeed enters Damascus but instead of the fiery persecutor to triumph in an enterprise by taking prisoners, he himself becomes the helpless, humble prisoner of the Lord.

V. 12. The Human Helper. "One Ananias." An obscure disciple of whom nothing is known except in connection with this event. And yet in a few words there is sketched a likeness of his faithfulness under difficulties, which is most inspiring. It does make a difference to God what kind of helpers he uses. (1) Ananias was timid (9:13, 14), belonging to that small band of Damascus christians who had trembled at the approach of this bloody persecutor (9:21). (2) He was humble not being an apostle nor had he any pastoral office. * * * (3) "A devout man." Ananias was holy and filled with the spirit of Christ. * * * (4) "Good report of all the Jews." A beautiful example of a disciple so gracious, so filled with true Samaritan love that those possessed, as were these Jews, of the bitterest, sectarian spirit, had naught but good to say of him. Do we so live that those with different ideas of creed and church have a good report of us?

V. 13. Brotherly Love for Enemy. (5) "Came unto me." In this verse we see other good qualities of faithful Ananias, who was obedient: "He came * * * stood * * * said." For notwithstanding the alarm of his brethren he went directly where God led even to face the bloody Saul. * * * (6) "Brother Saul." Terrible as was the very name of Saul to Damascus christians, he is met with the sweet greeting of "brother." Ananias showed Christ's spirit of love. (7) Ananias was helpful, he instructed and baptized Saul. 9:18. * * * "I looked up upon him." Instead now of a raging persecutor Ananias found in Saul one out of whom the devils of hate had been cast and clothed with a penitent, prayerful mind (9:11) inquiring the way of truth (verse 10). So mountains before us in the path of duty, are cast into the sea. Matt. 21:22.

V. 14. God's Choice. "God of our fathers." Wisely linking the new economy with the old. * * * "Hath chosen thee." God chose Saul because Saul had now chosen God. Verse 10. He might have refused Christ as the rich young ruler, Judas and other had done. So today the seemingly fickle Peter or the hateful-acting Paul in our classes may, if we like Ananias are faithful, turn out to be God's great power unto the salvation of souls. 1 Cor. 1:27, 28. * * * "And saw and heard Just One." The other apostles had seen and heard the Lord (1 John 1:1), and this, too, was essential in the case of Paul's special call to the apostleship. 1 Cor. 9:1; Gal. 1:1.

V. 15. The Changed Life. "Witness unto all men." From a bitterest gospel foe, conversion had changed this strong man into an humble, self-denying slave of Christ constrained by cords of love. Before conversion, cruel; afterward, the tenderness of men, and finally martyred under Nero. This shows what a mighty Savior indeed is ours. * * * "Of what has seen and heard." The final answer to the world's unbelief must be the argument of experience in the changed life. We too are to be a witnessing people (Acts 1:8), showing others what God can do for them, by what he has done for us.

V. 16. God's Question. "Now why tarriest thou." The great sense of unworthiness which must have weighed upon Saul, was to be no reason for delay. "Now" is the accepted

time for every one to arise and follow Jesus. * * * "Be baptized." Proving his sincerity by a public profession of his faith in Christ. He was to be baptized by an ordinary believer, showing how official distinctions were wiped out. * * * "And wash away thy sins." Indicating that water baptism is the visible seal of the remission of sins (Acts 2:38). It is a token of our separation from the old life and of our union in newness of life with Christ and his people. It likewise is a type of our becoming inwardly pure. Is this what baptism means to us? Saul immediately entered upon the work of Christ by proclaiming Jesus as the Messiah, the Son of God. 9:20 R. V. In his first Corinthian letter (11:1) he commands others on this wise, "Be ye followers of me, even as I also am of Christ." We can have no better watchword than this.

PRAYER MEETING.

Fred'k F. Grim.

UPLIFTING POWER OF CHRIST.

John 12: 32. References, John 3: 14-17; 8: 28-30.

How grateful we should be that there is one who knows us far better than we know ourselves! He knows the frailty of our human form. He knows the aspirations of our souls. Throughout all ages past God has been very near unto man, for it is in Him we move and live and have our being; and yet man has been feeling out after him if haply he might find Him. Here and there some noble soul would attain to heights beyond; whole nations would make startling progress for a time along a certain line, but there was no symmetrical development, so that in the height of glory a marked decline became evident. The world had enjoyed the instruction of great teachers, but there was a lack of inner harmonization between their teaching and their personality. The world needed some one, not only with the lever which teaching afforded, but a place upon which to rest the fulcrum, which only incarnate truth could supply. He who is armed only with knowledge, like Paracelsus, goes forth to meet with the bitterest disappointment. There must be a new motive and a new force infused into society. There must be some higher power, some diviner means than any man himself had attained unto.

The great monarchs had attracted their subjects to make of them vassals and slaves. Instead of lifting them up, they had trodden them down. The ruler must be exalted though thousands should perish.

Ecce Homo.

In the midst of this world-strife we see Jesus. He comes with an assurance that only oneness with the Father could give. As he proclaims himself as the attracting, uplifting and unifying power of man he sees the cross with all its woe and shame. He is to be lifted that the gaze of centuries might rest upon him. To him it is not final defeat, but the surest way to victory. The Jewish nation pronounced sentence upon him, not knowing that at the same time the whole race—nay, more, the world, was being judged. "His death presents in a dramatic and a compact form the very devotedness which is diffused through every part of his life." He is more than a martyr, more than a hero; he is a lover of the unlovely. He uplifts in his death because the very heart of God was laid bare. Here the Father's love was made conspicuous. "Sin was suspended harmless and dead; it has been absorbed, as it were, into his person."

His was a complete human life; freely exposed to temptation. He had done what no other man had

ever done; withstood the prince of this world at every point.

Love vs. Force.

There is no outward compulsion. It is an inward drawing. A divine wooing. Men may not be convinced by argument addressed to the intellect, but love overpowers them and uplifts them. He is the satisfying potion of the human soul. By his name, by his claims, by his person, he uplifts. In him we find a worthy object of choice and one upon whom we can bestow our hearts' warmest affection. In him the will of God is disclosed and made attractive. He uplifts men in their individual ideals and attainments. He makes it possible for one to live in a very large degree above the petty cares of life, while they are continually surrounded by them. He uplifts men into right social relations, giving to the race a new and abiding solidarity. Yet we can so insulate ourselves that he cannot draw us. What is our attitude? Are our hearts open and receptive? Are we willing for this divine dynamic to take hold of us? If we would become a power for good in the world, let us exalt him within our lives; for he alone can give us an influence which is abiding and eternal.

CHRISTIAN ENDEAVOR.

Charles Blanchard.

HOW TO ENTER CHRIST'S FAMILY.

(Topic for June 9: Matt. 12: 46-50.)

There is in this the emphasis of the spiritual relations of those who compose Christ's household. While Jesus recognized his earthly relations to his mother and brethren, the time had come to put himself before them and before the world, in the larger relations of spiritual brotherhood.

Christ Not Clannish.

It is just this fact of spiritual brotherhood which we are slow to learn. Our modern sectarianism and denominationalism are the outgrowth of the old clannishness of our ancestors, in which, with all our boast of freedom, we are not far behind. In fact, it seems to me that clannishness is one of the marked characteristics of this age. Do you ask for proof? The organization and constant multiplication of so-called fraternities indicate the spirit of the age. It is of a piece with the sectarianism of the churches. There is little genuine fraternity. This is not pessimism, or, if it is, we may as well confess the pitiful truth. There is hope even in the midst of much confusion. Federation must follow, from dire necessity, if not from the better and broader spirit of universal brotherhood. So I regard fraternities and federations among various classes as steps toward the better and broader brotherhood—toward the "parliament of man, the federation of the world." But it may hasten the coming of the golden day, to recognize that it is yet a long way off. Therefore we need to hasten.

The True Basis.

It will not be fleshly nor yet fraternal, but spiritual. My objection to all fraternal societies, of whatever name and order, is that they are not spiritual, but essentially materialistic, and hence selfish. They are simply anti-Christ, because the basis of all human fraternities is the dollar. This is not disparaging any good they may do, nor belittling the idea of brotherhood and of benevolence. But they are insufficient because of the selfish basis. There is no salvation in them for the individual nor for society. This is the

solemn truth for the hour. I am speaking this to Endeavorers, because I know the attractions and distractions are strong, by reason of the mutual and social appeals of the numerous fraternal orders of the day. It is a touchy subject, perhaps, but the pulpit and the religious press must dare to speak the unwelcome word in loyalty to the larger interests of Christ's kingdom.

The "Whosoever" of Love.

"Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother." This is the "whosoever" of love, of faith, of devotion. It is spiritual, broad enough for all good men and women—all families, fraternities. Not the dollar, but the doing of the will of our Father in heaven, is the true basis of fellowship, of fraternity, of freedom. Not creeds but deeds; not degrees, but steadfast devotion to duty, in the delight of service, unselfishly, unfailingly, is love's living way.

HOW TO STUDY THE EPISTLE TO THE HEBREWS.

By I. J. Cahill.

*Supplementary to the C. E. reading courses.

In Two Parts: Part Two.

5. The Epistle Admits of Varying Analysis.

A simple way is to divide it into two sections, the dogmatic (i. 1—10: 18) and the hortatory (x. 19—13: 25). Hard and fast lines cannot be drawn, for there are numerous exhortations in the first section, and the purpose of the whole epistle is hortatory. Yet the analysis is a fair one for the main teaching is contained in the first section and the second is a last mighty sweep of exhortation.

The theme is stated in the first four verses of the first chapter: Christ is God's final and complete revelation of himself to man; or, in other words, Christianity is the ultimate and perfect religion.

The new religion is superior to the old, both in the agent by whom it is represented and in the nature of the blessings it confers.

(a) The old was ordained by angels, but Christ is greater than angels (chapters 1 and 2). He has a better name than they. He is a Son; they are ministers. The law was given by Moses, but Christ is far above Moses (3 and 4).

Moses, indeed, was faithful in all God's house, but faithful as a servant, whereas Christ is a Son.

The author regards the priesthood as the heart of the old religion. In the priesthood also does the new show its superiority. Indeed, this point is elaborated and urged with great force (v. — 8). He is a priest forever after the order of Melchizedek (v. 6), who, being greater than Abraham (8: 4, 7), is therefore also greater than the Levitical priests who have descended from Abraham (7: 9, 10). They were consecrated to the priesthood without an oath, but he with a great oath (7: 21). They were subject to death, and the priesthood passed from one to another, but in his priesthood there is no succession, for he is ever living (7: 23-25). The high priests needed to offer sacrifices for their own sins before they could offer sacrifices for the sins of the people, but our High Priest is sinless (7: 26). The Mediator of the new is greater than the mediators of the old—greater than angels, or Moses, or the priesthood.

(b) Its blessings also are better (ix. — 10: 18). The former high priest went into the holy of holies but once in the year, a fitting custom, since the way

into the holy place had not yet been made manifest (9: 8); but Christ has entered into the holy place once for all, since now the veil is rent and the way is manifest. The old sacrifices could not make the worshiper perfect (9: 9); but Christ has offered his own blood, a perfect sacrifice that brings eternal redemption (9: 12). His high-priestly ministry is not in a mere symbolic holy place made with hands, but in heaven itself (9: 23, 24); he has to do not with the symbol, but with the reality, not with earthly, but with heavenly blessings.

Exhortation to Steadfastness.

The first section has shown with overwhelming force the superiority of the new covenant, and has already interwoven numerous and fervent exhortations to steadfastness. It culminates in a statement of the perfect remission of sins in Christ, and from this point begins the great exhortation which forms the second section: "Having (since there is perfect remission of sins) boldness to enter into the holy place by the blood of Jesus, let us draw near with a true heart in fullness of faith." The tenth chapter closes by assuring these trembling disciples who fear to fall out of the succession of the Old Testament worthies, that "we are not of shrinking back unto perdition, but of faith unto salvation." The inimitable eleventh chapter is an array of those old heroes who were men of faith—just as Christians are—so that by clinging to the faith, and only so, shall they retain a place in the succession of these heroes of faith. In a masterly manner the author makes use of the hortatory force of this marshalling of the facts of history when he comes to the climax of his appeal in verses eighteen to twenty-nine of the twelfth chapter. To lead up to that climax he urges on them (12: 1-13) that their experience is the experience of the faithful of all time—patient waiting through suffering for the recompense of reward. They are thus in the line of succession from Abraham, Moses and all the great servants of God in olden time who form a great multitude of examples (12: 1), whose heroism and patience they should emulate. These hardships do not indicate that the favor of the Father has been withdrawn from them—on the contrary they are to regard their sufferings as the wholesome chastising of the Father, whose love will bring them through this discipline into a participation of his own holiness. This being the end designed for the faithful, let them be careful to foster a growth in holiness both in themselves and in others (12: 14-17). It has been said above that verses eighteen to twenty-nine of the twelfth chapter form the climax of the author's appeal. In them he urges that the very nature of the New Covenant should lead them to persevere in the endeavor for holiness. The old was earthly, sensuous and terrifying; the new is spiritual and heavenly. It brings into fellowship with angels and the spirits of just men and into communion with God himself.

Therefore, rather than apostatize and go back to the mountain of blackness and darkness and tempest, let them receive with thankfulness the kingdom that cannot be shaken.

5. If Hebrews were a treatise and not an epistle, no doubt it would close with the twelfth chapter. However, being a letter, the author takes advantage of the opportunity to append some exhortations of a general nature and some personal salutations, together with such items of news as would be of interest to the readers.

Dayton, Ohio.

THE QUIET HOUR.

By the Rev. Alexander Smellie, M. A.

JESUS ASCENDS INTO HEAVEN.

[The International Bible Reading Association Daily Readings.]
"And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven."—Luke 24:51.

Monday—Luke 24, 44-53.

That day of the ascension Christ's prayers on earth were ended: in the act of blessing his disciples, while he lifted priestly hands in benediction, he was parted from them.

But was this the last of his prayers? Are his lips closed now, so far as the utterance of request and entreaty is concerned? No, no. He has taken up the old activities again. He has gone into the heavenly places as a Suppliant. The benediction of the ascension day simply marks the transition from one stage of his life as Mediator to another.

If John and Thomas and Nathanael and Matthew were comforted and strengthened when Jesus prayed for them, how much I should rejoice to know that he pleads for me before the throne!

I thank him that he has resumed his life of prayer in that better world.

Sunday—Acts 1, 1-11.

From me, as from the Eleven, there may be the withdrawal of the enjoyment of Christ's presence, because I have to go out from the secret place to speak and labor for him.

They had had Jesus with them hitherto. They could sit by this Well of Love, as Samuel Rutherford says, "and drink and sing, and sing and drink." Now they were to travel forth into an unfriendly world, to preach repentance and remission of sins in his name. The happy days were over when they rested at his feet. I, too, have my seasons of near communion, and I cannot dispense with them. But there is a world lying in the wicked one, which demands my witness-bearing and my toil. I must be apostle as well as disciple, missionary as well as learner, servant as well as friend.

But the men, who had bidden Christ farewell in one sense, retained him always in another. He did not leave them orphans; he came to them, he was always coming, in the enlightenment and grace and power of his holy spirit. And when I pass out of my king's chamber, to carry on his warfare and to buttress his throne, I must not imagine that the king himself has forsaken me. Unseen, he is beside every soldier in his army. Lo, he is with me all the days, even to the end.

Wednesday—Acts 3, 24-32.

Do not let me mourn over the withdrawal of my Lord's bodily presence. It is the beginning of his heavenly reign.

From his throne on high, Jesus has wrought greater miracles than he could accomplish here, those miracles of grace which he achieves through the agency of the Holy Ghost—secret, noiseless, loving, transforming. Every conversion of a sinful heart is the work of the exalted Christ. So is every revival of a drooping and languishing church. So is the opening of every new door into the regions beyond. In his majesty he rides on prosperously.

It was good to have him in this world; it is better to have him in the City of God. He can enrich his people more effectually by his outward absence than by his outward presence. He guides each movement of the kingdom; he inspires each endeavor; his

hand is on the secret spring of each enterprise.

It is my blessedness that meantime he has gone away.

Thursday—John 14, 1-11.

There was a man who dreamed a dream. He thought he stood at the gate of heaven, and saw an army march up, bearing the banners of victory. He asked who the soldiers were. "The goodly fellowship of the prophets," he was told. And he sighed, "I am not one of them." Then came another band, robed in white; and they were made welcome. "Who are these?" he said. And the answer was, "The glorious company of the apostles." "I am not among them," he mourned. Nor could he go in with the noble troop, that of the noble army of martyrs; he had no right to wave their branches of palm. But, at length, as he waited, he saw a larger host than any of the rest. In front walked the woman who had been forgiven much, and Zacchaeus, the grasping tax-gatherer, and the robber who died on the cross. He thought there would be no shouting over these. But all the trumpets sounded for them on the other side. And the angels said, "Those are sinners saved by grace." And he cried, "Thanks be to God, I can go in with them!" So he awoke, and his sleep was sweet to him.

"I am the way," said Jesus; "no one cometh unto the Father but by me." Yes, but "him that cometh," let him be who he may, "I will in no wise cast out."

Friday—Ephesians 1, 15-23.

Jesus came to the river whose streams are icy cold. It was part of his commission, it was involved in the redeeming work he was fulfilling for me and for the world, that he should make acquaintance with the waters of death.

But it was only momentarily fatal, the chill which came from the frosty and frowning stream. For what followed? Resurrection, revival, ascension, dominion.

So I am glad for Christ's sake that he tasted death. It was the commencement of his reign as Savior. Today the crown of redemption glitters on his brow. Today the government of his redeemed rests on his shoulder.

And I am glad for my sake. His experience is the pattern of the spiritual revival God gives me, "according to that working of the strength of his might which he wrought in Christ." Yes, and it is the prophecy of what is waiting for me in the future, when I shall hear my Master's voice, and shall awake to life and glory.

Saturday—Ephesians 4, 1-10.

Christ is ascended on high, say psalmist and apostle, to lead captivity captive and give gifts unto men.

His is a universal beneficence. He passes from country to country, from continent to continent; and he is everywhere at home. He has a message, a bounty, a salvation, suited to all. He addresses himself to what is most characteristic in our human nature, and there is none who may not be redeemed and gladdened by him. Other religions have appealed to select sections of the community; but it is his glory that he seeks the lost, to whatever class or land they belong.

And yet his is a particular grace. He adapts himself to the circumstances and wants of each individual. My sins, my difficulties, my needs, my battles, are not the same as those of my neighbor; so his good news means one thing for that neighbor, and another

thing for me. Jesus loses no humble heart in the crowd. Jesus has received for me the gift I require.

I am thankful that he is king of all the earth, and king no less of my unworthy soul.

Sunday—Philippians 2. 1-11

Every knee should bow to Christ. Every tongue should confess him Lord.

I rejoice that the face of the world has already been changed by him. I breathe a different atmosphere from that of those who lived before Bethlehem and Calvary. A new order has conquered the old—and an order sweeter, nobler, holier, less selfish, more divine. Hiems abiit, moestaque crux.

And I can see the blessed process in operation in my own time. Before the light which his gospel brings, and the life which it creates, and the love which it fosters, the evil customs are fleeing discomfited. Peoples who were sunk as low as they could be are stepping forth into liberty and dignity and peace.

But how many victories my king of grace and glory has still to win, even where his throne has been established longest—victories over intemperance and impurity, over class jealousy and the lust of gain, over skepticism and indifference! When I think of them this is my consolation, this alone, that his renewing virtue is as potent and abundant as ever it has been.

And I must help him to the hour when he shall be crowned Lord of all—help him by prayers, by gifts, by services, by showing the shining light.

OUR PULPIT.

THE MESSAGE OF THE MINISTRY OF TODAY.

By Rev. Frank W. Gunsaulus, D. D., Pastor of Central Church, Chicago.

"And the glory which thou gavest me I have given them that they may be one, even as we are one."—John xvii., 22.



THIS is the method our Lord adopted in order that the church might be and remain after his death as the perpetual witness unto a divine humanity.

The church of God on earth is the perpetual testimony to the fact that of God's fatherhood of man and man's essential sonship unto God. Its holy business in the world is to quicken and comfort the sense-enslaved and world-bound sons of God with the inspiring and liberating fact of their essential sonship unto Jehovah. The church is the body of Christ—the Christ in whose atonement we cry: "Aba, father!"

This is the swift-flowing current of power in the person and life of Christ. He came into the world that men might be born, truly born again, born spiritually, born from above. The great doctrine in the forefront of the church's creed is the doctrine of regeneration—the new birth through Jesus Christ. He comes to find men in darkness and in sin—the man in the creature all hidden and inclosed. This creature—all creatures are "Waiting for the manifestation of the sons of the sons of God." He comes to rouse this unborn possibility, by and through the Holy Spirit. He so gloriously and powerfully manifests the perfect sonship of a man unto God, in his own life, and, above all, in his death, indeed, he so takes our humanity up to God and brings God's deity

down to us, in himself, that man is easily persuaded that he is God's child, and the native man in the sinning creatures rouses, comes forth, is born, at the sight of the cross, on which God's fatherhood was brought so near to man, and man's sonship was lifted up in the deity of Jesus so close to God that every eye may see it. It is the man's birthday—a day in which all that makes him a man is delivered and made possessed of the privilege and responsibilities of divine life.

The church of Jesus Christ is, in these and in many more ways, to be the birthplace of manhood. It is the continual witness on earth of the fact that man is God's child, that wrong and sin and ignorance and the narrow world have no right to him, but that this latent, Godlikeness, in which he was created, must be touched and invited forth; that, as the apostle puts it, the creature must wait for and at last must realize the "manifestation of the sons of God."

The day of God's revelation of himself in human beings as he revealed himself in Jesus will be the day of unity among all men. When that day shall dawn the visible church will be the embodiment of the invisible; the true and the good, and the Christ-like shall be less divided and more united in every work which shall bring the kingdom of God upon earth. The sacred and the secular will be less separated and separable. The church will claim every human soul as God's child. Before its unborn destiny it will so keep the cross, in its resistless beauty and grandeur, that the soul must burst forth; and the man be born. Ay, more, it will furnish an atmosphere in which every noble sentiment, every stalwart conviction of truth, every generous reform, every advancing impulse of goodness and faith shall feel the mother's proud kiss of love and her smile of benediction. Give us a manly religion! Let us give ourselves today to the great idea that the church shall more and more become really God's church. Then, surely, it will be the real church of humanity—the birthplace of manhood.

THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fall."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under his direction. He is regular, and where he is Master all goes right."



BOOKS...

"Christian Theology, A Concise and Practical View of the Cardinal Doctrines and Institutions of Christianity," by Jonathan Weaver, D. D., Dayton, Ohio. United Brethren Publishing House, 1900. pp. 330. Price \$1.50.

The author of this volume is one of the bishops of the Church of the United Brethren in Christ, and has aimed to give a somewhat popular statement of his views of the current themes of theology. The titles of the various chapters will indicate what a further examination of the book reveals, the standpoint of the writer, including as they do the familiar themes of the old dogmatic theology, such as "The Existence and Attributes of God," "The Divinity of Christ," "Hypostatic Union," "The Personality and Deity of the Holy Ghost," "The Trinity," "Man, His Origin and Fall," "The Existence of Angels," "The Personal Existence and Evil Influence of Devils," "The Future State of the Wicked," "Hell," etc. The treatment is less an investigation of the teachings of the Holy Scriptures than it is the buttressing of a theological position by the appeal to proof-texts, which was the resource of the outgoing theology as over against the attempt in modern times to find out upon the basis of an adequate Biblical criticism, and Biblical theology, the real teachings of the Bible. The book is rather an illustration of an obsolescent theological method than a contribution to present-day theological literature.

Among the many signs that point to a great forward movement in soul winning is the increased zeal in Bible study.

No one can enter heartily and sympathetically into the study of God's word without being impressed with the thought of personal responsibility for the souls of men.

How many earnest pastors desire to serve and to reach souls for Christ and yet their aspirations are dissipated and their energies are unutilized because they feel that they have no aptitude for evangelistic work?

Supt. R. A. Torrey of the Moody Institute has anticipated this, and through the publishing house of Fleming H. Revell has recently brought out a book, "How to Promote and Conduct a Successful Revival." To the subject matter is appended about seventy-five suggestive outlines of evangelistic sermons that when preached by some of the most eminent soul winners of the age have been owned and blessed of God.

In the production of this book Mr. Torrey has been ably assisted by some of the greatest specialists in Christian work.

One feature that is particularly refreshing is the constant appeal to the Scriptures and reliance upon the Gos-

pel as God's power unto salvation. All things considered, it is the most complete, helpful, healthful and suggestive book we have seen on the subject.

Roland A. Nichols.

"An Highway There," by William Campbell Scofield. Fleming H. Revell Co., Chicago, 1901. pp. 418. Price \$1.25.

The author informs us in the preface that the work is an application of the prophecy regarding the simplicity and plainness of the "Way of Holiness" (Isa. 35). The book is divided into chapters on "The Highway," "Ransom," "Growing," "Praying" and "Last Things." It is full of excellent Christian truth, and while not striking, it will be found profitable reading. It is, however, an illustration of a total misunderstanding of some texts. While all the points made regarding the highway are true, they are not taught in the prophecy to which reference is made in the title and throughout the book. The statement is not that the highway of holiness is so plain that even fools cannot make a mistake, but just the opposite, that no ravenous beasts, nor mere travelers, nor fools, shall go in that way, but it shall be for the ransomed of the Lord. This is very different teaching, though it is certainly a fact that the Gospel highway is simple enough to be unmistakable.

"The Everlasting Harmony, God Our Father," by Rose Porter. Fleming H. Revell Co., Chicago. pp. 120. Price \$1.

A book of suggestive reflections on the divine Fatherhood. Devotional in character, and an excellent companion for the quiet hour.

"The Lady of Nations," by Richard Hayes McCartney. Fleming H. Revell Co., Chicago. pp. 114. Price 10 cents.

This is an attempt to set forth in meter a system of theology, based upon the statement that "the blood-bought, blood-washed believers in our Lord can rest assured that all the prophecies in the Old and New Testament not yet fulfilled, shall yet be fulfilled in the most liberal manner, in the most minute detail as recorded". "The Lady of Nations" is the city of Babylon, which the author supposes will be rebuilt as the center of a world-wide empire of evil, in opposition to the Kingdom of God.

"Principles of Interpretation," by Clinton Lockhart, A. M., Ph. D. The Christian Index Publishing Co., Des Moines, Ia., 1901. pp. 238. Price \$1.

The volume here presented has grown out of the class-room work of Professor Lockhart, who is professor of Semitic and sacred literature in Drake University. The volume is a treatise on the "Laws of Interpretation," treated as a science, derived inductively from an exegesis of important passages of

Scripture. The plan is that of investigating the Scripture in order to find the methods of its interpretation, derived from comparative examination of different passages in the light of the total and general meaning of the Word of God, and from such examination to derive certain axioms or rules in accordance with which all interpretation must proceed. The themes treated occupy twelve chapters dealing with such subjects as the value of laws of interpretation, axioms of Hermeneutics, the meaning of words and expressions, the use of parallel passages, figurative language, poetry, prophecy, types, and the interpretation of books, and the Bible as a whole. One of the most interesting chapters in the book is that on figurative language, the comprehension of whose characteristics is absolutely essential to the interpretation of a book so full of figures of speech as is the Bible. One could have wished that the treatment of this particular subject might have been extended further, but no doubt the purpose of the book imposed limitations. The volume is not only valuable for use in the class-room and in Bible classes, but would be found of interest to all students of the Scriptures, and might well find its place in circles for Bible study, in connection with the prayer meeting, the Young People's Society, or family devotions.

"Critique on Higher Criticism," by George T. Smith, Winfield, Kan. Industrial Free Press. pp. 323-48. Price \$1.25.

The author has gathered a large amount of material from many sources in this volume, and has discussed the principal problems of Old Testament criticism, with constant assertion of the necessity for an unbiased and judicial view, but with strong leaning to a conservative position on nearly all points. The book cannot fail to be informing and suggestive to that large to more ambitious works on the subject. The general impression made is that of a somewhat scrappy method class of readers who have not access of writing, but perhaps this was unavoidable in view of the writer's purpose, and the limitations which he set himself. It is not free from errors of form, and lacks a list of books which would afford further information on the subject.

"Cupid's Garden," by Ellen Thornycloft Fowler. pp. 296; \$1.50. D. Appleton & Co., New York.

The preface of this book is the best of it. It is a really superior essay on the art of writing short stories, which, if it had been fully carried out in the volume, would have made it much more interesting than such collections usually are.

Some of the stories are very interesting, and all are written in the author's usual happy vein.

Notes & Personals



B. E. Utz of Spokane, Wash., reports additions almost every Sunday.

W. H. Bagby reports five added at Salt Lake in the last two Sundays.

C. E. Connor of Chariton, Ia., preached Sunday, May 19, at Cameron, Ill., where O. D. Maple is pastor.

M. E. Chatley, pastor at Columbus, O., West Fourth Avenue Church, reports four additions there May 19.

The meeting at Gering, Neb., by Wickham and Givens closed with 21 additions. They are now at Chadron, Neb.

I. J. Spencer of Lexington, Ky., has accepted the call to the pastorate of the West Side Church of Chicago and will begin Sept. 1.

Evangelist J. S. Beem is in a meeting at Burwell, Neb. His meeting at Miller resulted in an organization of 33 members.

There have been fourteen additions at Jacksonville, Ill., George L. Snively, pastor, the past two Lord's days, ten of them by baptism.

John D. Austin, pastor of the Christian Mission of Bloomington, Ill., reports two more additions making 12 for the last five services.

W. M. Taylor, of the Highland Park Church, Chattanooga, Tenn., has accepted a call from the West End Church, Atlanta, Ga., and will take up the work there about the 1st of June.

Albert Buxton of Norfolk, Va., is preparing a Book of Devotions, and will send a copy free to any who will aid him by sending him lists from the Psalms, and from any regular hymn book.

The receipts for foreign missions for the week ending May 21 amounted to \$2,433.31, or a gain of \$1,482.73 over the corresponding time last year. Gains every week will insure \$200,000 for the year.

Brother H. A. Denton delivered the baccalaureate sermon to the graduating class of the Warrensburg High School May 19. The local paper comments on it as follows: "Rev. Denton's sermon was a masterly address and was highly appreciated by both graduates and congregation."

T. Paul Beall, pastor at Minden, Neb., writes as follows May 20: "We have large audiences at our regular services, and a good hearing to our plea for Christian union. One addition yesterday morning. The Century gets better with age. Each number is worth a dollar."

The Children's Day offering should be sent promptly to F. M. Rains, corresponding secretary, Box 884, Cincinnati, O. Send by bank draft, postoffice order, express order, or registered letter. Be careful to give the local name of the school when different from the postoffice.

Atwood and wife, evangelists, write as follows, May 22, from Tekamah,

Neb., where A. G. Smith is pastor: "Yesterday was a great day of rejoicing. We dedicated our beautiful new building; value, \$2,000; raised \$1,400, the amount necessary to clear the indebtedness. Twenty-two added in all."

The Offering for Home Missions shows a loss of \$551.59 last week. We urge all friends of this work to make renewed efforts in its behalf. In view of the ripe fields and splendid opportunities there are before our Home Board, every week ought to show an increase in the Offering.

If you wish to be quartered in a Christian home while attending the Pan-American exposition, write us and we will assign you in one of our homes at the following rates: Rooms for each person, 50 cents to \$1; rooms and breakfast for each person, 75 cents to \$1.25. For further information address J. P. Lichtenberger, 175 Laurel street, Buffalo, N. Y.

Some large gifts were received by our Church Extension Board in April—\$5,000 was received from the estate of John W. Cassell of Hopedale, Ohio; \$1,347.69 from the estate of Dr. Gerould of Cleveland, Ohio, and an annuity of \$3,000 from Nicholas J. Wirebaugh of Prairie Depot, Ohio. Ohio is in the lead this month of April. The total receipts for April were \$9,781.44, a gain of \$1,648.14 over last year.

The following is from John G. M. Lutenberger of Dorchester, Ill., May 20: "Yesterday was the grandest day in the history of the Christian Church here. Brother George F. Hall delivered the dedication address of the First Christian Church at Gillespie, Ill. The house was crowded to its utmost capacity. When the invitation was given we had five additions and raised all the necessary amount to pay indebtedness and over."

The Board of Church Extension has just issued, in a recent number of "Business in Christianity," No. 38, a new Catalogue of Church Plans, up to date in every particular, which, in connection with a former catalogue issued in 1898, will be of value to all churches wanting to build, especially our mission churches. Send 10 cents for both catalogues to G. W. Muckley, corresponding secretary, 600 Water Works Building, Kansas City, Mo.

George L. Snively has resigned the pastorate of the church at Jacksonville, Ill., to take up the work of general secretary of the National Benevolent Association. Brother Snively leaves a very successful pastorate of one of the largest churches in Illinois. The cause of the Benevolent Association is certainly a very important one and needs the undivided attention of some such untiring worker as Brother Snively to place it in the position it ought to occupy among our institutions and general work. We expect this cause to prosper in his hands.

Our Church Extension Board is having by far the most prosperous year in

its history. The net gain in April receipts was \$10,160, and there is now in the Extension Fund, on May 1st, \$292,754.71. The new receipts since October 1st are \$40,912.22; including interest, the new receipts are \$47,115.11. The new watchword, "A Half Million for Church Extension by 1905," will be more than realized. Remit to G. W. Muckley, corresponding secretary, Kansas City, Mo.

The following touching lines are from Brother Charles Blanchard, conveying the sad news of his mother's death: "After three years of broken health, and weeks of utter weariness, my dear, good mother fell asleep Lord's day morning, May 19, 1901, aged almost 62 years. She was of the good of earth, patient, long-suffering, enduring, steadfast, one who loved much and suffered much, but abided without a murmur the will of God, and has entered into his eternal rest. Till the shadows flee away, my mother, farewell."

Park C. Herbert of Burlington, Kan., writes as follows May 13: "I am very much pleased with the 'Century' in every way. The editorials are of the highest type. The series of papers on the 'Presence' by James M. Campbell are something unique in modern exegesis; especially fine and helpful. I have baptized three young people recently and took the confession of an excellent young lady last night. Our work here is building up. The largest offerings for home and foreign missions this year in the history of this congregation."

R. A. Schell of Hebron, Neb., writes as follows May 10: "Bro. W. H. Waggoner has just closed a very successful missionary institute here. His work was appreciated by all who were in attendance. Good audiences greeted him each evening. He is an interesting and pleasing speaker. His phonograph, stereopticon, curios, and maps added much to the helpfulness and interest of the institute. All of the Protestant churches united in making this institute a success, hence not only was a greater interest in missions, but also a greater feeling of unity was aroused among the various churches."

The offerings for Home Missions still continues to gain, although the gain of the second week is small. The report is as follows: From churches in 1900, \$3,279.93; in 1901, \$3,706.50. From individuals in 1900, \$143.65; in 1901, \$99.20. Total from both sources in 1900, \$3,423.58; in 1901, \$3,805.70. The gain is \$382.12. We expect a much larger gain next week. Unless the offerings show a decided gain there will be many aching hearts among our brethren in mission fields who have been waiting long for help. For the sake of these brethren we plead with all our churches to take the offering for Home Missions.

The following provisional program for the next Congress of the Disciples is submitted to all interested for criti-

cism and comment: Tuesday afternoon, "Christ and the Bible as Authority in Religion"; Tuesday evening, "Education"; Wednesday morning, "Christian Consciousness as Authority in Religion"; Wednesday afternoon, "The Question of Authority as Related to the Problem of Christian Union"; Wednesday evening, "The Church and the City"; Thursday morning, "The Past and Future of Evangelism Among the Disciples of Christ"; Thursday afternoon, "Present Tendencies in Religious Journalism"; Thursday evening, "Foreign Missions." Any suggestions to be offered should be addressed to E. S. Ames, secretary, University of Chicago.

Under the head of "A New Experiment in Journalism" the Christian-Evangelist makes a courteous and appreciative reference to the recent announcements of the purposes of The Christian Century, and after quoting statements concerning plans of enlargement already familiar to our readers, adds: "The end which is aimed at in this arrangement is altogether praiseworthy. It has been a matter of common regret that we are reaching so few comparatively outside of the ranks of our own membership with the plea we are making for Christian union. We are thus depriving others of what is true and valuable in our plea, and ourselves of the benefit that would come from a fraternal comparison of views with those who have different points of view. . . . It has been our ideal towards which which we are striving to make a religious journal so loyal to the teaching and spirit of Jesus Christ as to commend it to those of every religious body seeking the truth, and to print in it, as we have been doing the present year, in larger measure than ever before, communications from eminent writers of various denominations, desiring our readers to have the benefit of their view of things as well as to give others the benefit of our plea for union and for the Christianity of Christ. We shall watch the new experiment with interest and with the hope that it may result in a freer interchange of thought among brethren of different names and a closer unity among the people of God."

It is a matter of unusual satisfaction that the energetic and aggressive committee at Minneapolis in charge of the arrangements for the National Conventions this autumn has secured from the Western Passenger Association a rate of one fare for the round trip. This means very much in planning for these meetings. Hundreds will go under such inducements who would not have gone if the convention had been compelled to pay, as in previous years, the ordinary rates. The Christian Century is glad to co-operate with the Minneapolis committee in securing as large an attendance as possible. A very considerable proportion of the visitors will pass through

Chicago, or will go from this vicinity. In order to promote as far as possible their comfort and convenience, The Christian Century has made arrangements to run a special train over perhaps the best line running from Chicago to Minneapolis. This train will be in charge of The Christian Century Company, and will connect directly with trains from the south and east so that no transfers will be necessary. A waiting-room will be placed at the disposal of the guests of The Century, and guides will be in attendance to point out places of interest which visitors may desire to see during whatever interval they may have in Chicago. We should be glad to hear from any who intend going to Minneapolis, and will secure for them any accommodations they may desire on the train or at Minneapolis. The special train will leave Chicago in the forenoon, giving a daylight trip through some of the most beautiful country lying between the two cities, and will reach Minneapolis in the evening. Those who desire to take the night trip can have suitable arrangements made by notifying the Century. A program of exercises is being prepared to occupy some portion of the journey, and necessary steps will be used for similar purposes. Other plans will be announced as the season progresses. Excursion parties from any part of the country should plan to go from Chicago to Minneapolis with The Christian Century Special, which will entail no additional expense, and will secure the benefits of delightful companionship.

CHICAGO MISSIONS.

W. B. Taylor, the superintendent of missions, goes to Detroit, Mich., this week to deliver an address on "City Evangelization" before the state convention. Later he speaks on the same subject at two of our Illinois district conventions. Our brethren are beginning to awaken to the great importance of this work. That means to meet it in the apostolic spirit.

Douglas Park Church has broken ground for their new church building. It will be a one-story brick building, seating about 200 people, and will be a great help to them in their work.

The Humboldt Park Church is making a heroic effort to get ready to receive their house from the Presbyterians, who have now made arrangements whereby they can give it up the 1st of July. All honor this faithful band. The dedication will be followed with a meeting.

The Austin Church expects to build an institutional church that will be the center of the community's life. No greater door is open before us than in this beautiful residence suburb.

Sixty-third Street Church is out to secure the price of their lot, which they have purchased on the corner of Sixty-second and Laflin streets. They

expect to procure the same in ten days. Knowing their preacher and the energetic brethren and sisters behind it, the part of wisdom is to predict its success.

The new Monroe Street Church, which is well under way, will be one of the handsomest buildings of our people in the state.

Garfield Boulevard Church is negotiating for a lot upon which to build. This noble band, with its missionary pastor, leads in their support of the co-operative work in the city.

The building syndicate is growing. Quite a goodly number have recently been added, making now over one hundred persons who are obligated to give \$5 or more for the erection of every new church house erected under the direction of the Chicago Christian Missionary Society. This money is not given outright, but loaned to the mission churches upon confidence in their growth. When it shall be paid back it will go again on the same mission. This is placed with the needy mission that is situated so it can not borrow money from regular agencies, because we have faith in their future. It is then in the hands of friends who would rather have the church than the money, so the indebtedness will never embarrass them. It is right, however, that when they get able they should pay it back to help other missions. No greater enterprise has been undertaken in solving the question of housing our city missions. The number of members to this syndicate should be increased to 300 or 400 at once.

The executive board of the C. C. M. S. is making extensive preparations for the annual picnic and convocation to be held at St. Paul Park July 13. Every church member, Sunday-school scholar and his friends should endeavor to make this the greatest day in the year for the work in Chicago. The general design of the program in speeches, music and athletics has never been excelled among us.

A number of tent meetings are being designed for the summer months. Here is an opportunity to use the preaching force that finds Chicago a summer resort. It can aid the home forces by its presence and prayers.

MINNEAPOLIS CONVENTION.

By the assistance of the committee of Minneapolis brethren, the Western Passenger Association has granted us the rate of one fare for the round trip from all points within that territory to our great convention at Minneapolis. Application has been made to the Central Passenger Association for the same rate, and we have no doubt it will be secured.

Minneapolis is a great city. We have planned a strong program and we are going to have a great convention. Begin now to plan for our FIRST 20TH CENTURY CONVENTION at Minneapolis, Minnesota, Oct. 10-17, 1901. Benj. L. Smith.

Correspondence

CHILDREN'S DAY.

When the Messiah made his triumphal entry into Jerusalem, the children mingled with the multitude and sang "Hosanna to him that cometh in the name of the Lord." The scribes and pharisees, discerning the part which the children took, were alarmed at the influence which ultimately would deprive them of their popularity and turn the hearts of the people to the Christ. So they sought means to divert the praise of the children from Him. In reply Jesus said, "Have ye not read in the law, out of the mouths of babes and sucklings thou hast ordained perfect praise?" Their counsel was based upon a condition which they had grave reasons to fear, for when the children are enlisted in the study of the word of God in the Sunday School, singing praises and learning to worship Him in spirit and in truth, it is a sure prophecy that a faithful generation will arise. They are the means in God's hands of carrying the message of truth, either by their songs of Zion, which they have learned in the Sunday School; or by the recital of the things which the teachers have taught them, in reaching the hearts of the indifferent parents. So often is it verified when parents have been brought to Christ, "A little child shall lead them."

It is but a principle, therefore, and a logical sequence, that if the children may sing the praises of a risen Lord and a world-wide Redeemer, the cause of missions must prosper. In the exercises of the Sunday School, on one day has such a wide-spread influence as the Children's Day; ranking with Christmas, it is its opposite. On Christmas gifts are being received largely, but on Children's Day gifts are being offered for the destitute, un-gospelized peoples of the world. It is like unto the work of the Master himself. No day is more important that the teachers and superintendents in all the Sunday Schools shall make preparation to bring before the children and write upon their hearts the crying needs of the regions beyond. In such a day there is both the reality of extending the Master's kingdom and the glorious prophecy of the coming church.

It is the earnest prayer of Sunday School workers, missionary secretaries, pastors and devout worshippers of the Lord that June 2d shall be the Children's Day most widely observed of any year in our history. May it be so.
I. N. McCash.

IOWA C. W. B. M.

The South East Convention, which should have been held at Sigourney, was postponed on account of small pox quarantine. It will probably be held the first week in June. Program

will remain unchanged. The South West this week will be held at Red Oak and the North West May 13-16, at Ft. Dodge. Sisters of the North West, we make an especial appeal to you to be at Ft. Dodge. Our little church there needs the inspiration of your presence; and we want you to have the benefit of Bro. C. C. Smith's visit to our state. His services have been secured here when other states would gladly receive him. He can give us but a limited time. Come with note-book and pencil and prepare to carry home to your church the rich knowledge you will gain.

Sisters, the one work to be kept constantly before us this year is Iowa's twenty-first anniversary offering. At our state board meeting last week the following resolution was passed: "That the auxiliaries be asked to do the most possible toward raising a worthy sum as Iowa's twenty-first anniversary offering, either by the use of mite boxes or otherwise, and this work be continued until the state convention when the entire sum shall be reported."

Some auxiliaries have already had their mite box offering. These should not consider their work done and rest the summer months, but take the boxes again and have another opening by September. Auxiliaries will give a missionary tea to which each guest is to give 21 cents.

Unless a strong effort is made during the summer we will fall far below our aim.

Mrs. Moses writes that the national receipts at the close of April were \$8,000 in advance of the same period last year. Iowa cannot claim a large share in this advance. We must do our best work during June and September quarters.

Annette Newcomer,
State Secretary.

DAVENPORT LETTER.

The Iowa State Medical Society held its meeting in Davenport last week. About 350 of the fraternity attended, and an intelligent looking lot of men they were. In connection there was an exhibit of surgical instruments, X-ray machines, physicians' vehicles, and almost everything else of use to a doctor. It was a very interesting display of the advancement in medical science. A paper on "Suggestive Therapeutics" provoked hot discussion.

Geo. F. Hall was in Davenport over Sunday, the 12th, under the auspices of the Young Men's Christian Association. He gave several addresses during the day; in the morning preaching at the Fifteenth Street Christian Church. On Monday evening he gave his lecture on "The Model New Woman," at the Central M. E. Church, to a large audience. It was very entertaining.

The Long Grove Church is under-

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Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

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going repairs. Bro. Zink is at the helm and reports the work encouraging.

The first Sunday in May was Missionary Rally Day with us. It was our first trial of the plan of raising one fund for all missions and apportioning it among our various enterprises. We secured more givers than we have ever had, and more money in the aggregate. Bro. and Sister Guy were with us over Sunday and assisted much. Bro. Guy speaking morning and evening.

The Rock Island Church has called a pastor, but has not yet made known his name, pending his acceptance.

There was one added by letter to our congregation yesterday, making twelve since our meeting closed, March 30. C. C. Davis.

Davenport, May 20.

SOUTHEASTERN IOWA.

Our district convention was necessarily postponed from April 29 to June 3. It will be held at Sigourney and the program already announced will be used with some few changes made necessary by the change in date. C. C. Smith will speak on Monday night, June 3, instead of Wednesday. Time of convention draws near and we trust no interest has been lost on account of delay in meeting. We want to see delegates from all the churches in the district in attendance.

Sunday, May 12, E. L. Coons reports four more confessions at Mt. Pleasant in regular services, and audiences reg-

ularly filling the house of worship. Bro. Coons is city solicitor for a large wholesale grocery in Burlington which occupies all his time during the week and he preaches at Mt. Pleasant every Lord's Day.

D. W. Misener closed his work at Ottumwa May 19. We are sorry to say Bro. Misener has been failing in health for some months and finds it necessary to give up this work. This is greatly regretted by the Ottumwa church as his work has been very satisfactory.

Bro. G. A. Hendrickson of Milton has suffered two strokes of paralysis and is now at Trenton, Mo., for treatment and reports say he is improving rapidly.

My brother, Clayton F. Sanderson, pastor at Chariton, and Miss Alice L. Waugh, also of Chariton, were married May 15, the writer officiating.

July 15 will close our fifth year's work with the Keokuk church. The congregation has invited us to continue our work with them.

A. F. Sanderson.

Keokuk, May 20, 1901.

BEDFORD LETTER.

My fourth year will soon close here, and while I have received a call for the fifth year, it is not my intention to remain.

This is a splendid field for a good man and I hope to see a good preacher and pastor installed by the time I leave.

It is my intention to locate in the pastorate again, but I have not decided where.

Ten added to the church at our regular services the last three Lord's Days, making considerably over two hundred during my four years.

Last evening the writer delivered the Baccalaureate on "Higher Views of Life" to 1,300 people in our new church. The "Daily" issued a special edition, giving the sermon in full.

J. Will Walters.

NEBRASKA SECRETARY'S LETTER.

A. L. Ogden, Bible school evangelist, spent the 12th at Geneva doing business for the board, and arranged a meeting to be held there in June. He is now near Ord in a meeting.

J. S. Beem closed his meeting at Miller after two weeks, having twenty-three additions. The church was reorganized with thirty-three members. He is now at Burwell in a meeting. Expects to hold a tent meeting soon after the Burwell meeting.

Atwood closed at Tekamah on the 19th, but remained over for the 26th; twenty-two additions and the house dedicated.

A. W. Henry begins a meeting again at Wakefield on the 26th. They were interrupted in the winter by smallpox.

The convention of No. 3 at Fremont was well attended and was very excel-

lent all through. The preachers were nearly all present, besides several from without. The program was well prepared and was effectual in bringing about some practical things. Notable among them was the movement to send the different preachers to the unwas well represented there in all these particulars. S. T. Martin was elected president, Howard Cramblett corresponding secretary for the ensuing year, and the next convention will be held at South Omaha. No. 3 stands well in the lead in the matter of payments on apportionments this year, and it will be a lively district that can overtake them before the close of the year, June 30. Not only do they lead in the occupied places in the district, with a view to ascertaining what can be done, if anything, to start the work in them. Places were listed assigned to the men nearest, and the canvass is to be reported within a month. This, in view of the resolution that the preachers go to such places as can be reached and hold such meetings as the case demands. The enthusiasm for this form of work was good. The good people of Fremont, under Bro. F. E. Janes' leadership entertained the convention heartily and gave us real old Kentucky hospitality. In fact that great state so noted for its beautiful women, great preachers and abundant hospitality, amount given, but in the proportion of those giving. The state work has no more loyal supporters than the No. 3 churches. This is new but it is good. The secretary and Dr. Aylsworth were, for some reason, placed under the immediate care of the chief of police, and we enjoyed the entertainment given by him and his family. This is my first experience (I cannot speak for the Doctor), and I can see no demand for reformation in our penal system.

June 30 closes the missionary year. Will those churches that are delirious mark this item down somewhere in a conspicuous place, and govern themselves accordingly? Everything else is growing, why not the enthusiasm for the state work. Nothing in the way now since you have remembered the home board. I sent out cards to many of the congregations to be distributed for free will offerings for the tent.

It was decided to buy it, and we have done so as announced some time since. In order to relieve the missionary funds from any burden on this account we decided to raise a free will offering to pay for it. I have more cards that will be sent to anyone asking for them.

W. A. Baldwin.

Ulysses, Neb.

Parson Rousegood's Experiences his ups and downs, are being printed in each issue of "Daily Bible Reading"

a religious paper packed full of good things for all Bible lovers. It goes to 45 states, Canada, England and Scotland, and has 6,000 circulation. Send 25c for it one year. Sample copy free. Write

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SITUATION AT JACKSONVILLE, FLA.

As I have been requested to write a statement of the condition of things in Jacksonville, Fla., I will endeavor as briefly as possible to give only a few facts concerning our church and our people in that city. As it was my intention to spend some time in that city before the fire and also just after, I can say that I have never met more consecrated, active and loyal people. They are now churchless, homeless, and many destitute. Many are also out of employment with no immediate prospect of work. Now is the time to render assistance to a deserving and needy people. They bought a beautiful lot, centrally located, some months ago. The contract was let on the building and work was to commence last week. Bro. Knowles of Cleveland, O., at the state convention last February pledged the last \$500 on the lot in memory of his sister and her husband who died with yellow fever a few years ago, they being very active in building up the church in its infancy.

So far as a reconciliation between the two churches is concerned as far as I could see and learn of the state of things, I believe the First Church has made every effort and offer that could conscientiously be made to bring about reconciliation and union of the two churches. Bro. Boon is a good organizer and is not only popular with his own people but with others, which was evident by the increase of the membership and of the Sunday school. The Sunday school collections for the building fund the Sunday before the fire amounted to \$64, showing the busy little brains and hands of nearly two hundred children that they might have part in building the new church.

In compliance with a request of the officers of the church, I spent some days in calling on the members and talking with them of the prospects and future work of the church, and of all that I saw, only one demurred, the others were willing and ready to give beyond their means for the advancement and upbuilding of the church. But now ninety-three families of our little church are churchless, homeless, many destitute, having lost all, out of employment and no immediate prospect of work, so far as I could learn, not even a Bible or Testament saved in all this number. But for this misfortune I do not think an appeal would

ever have been made for help from other churches.

Jacksonville is the center of a great missionary field. Thousands of tourists spend at least part of the winter there. They come from all parts of the country, even as far as Prince Edward Island. I did not learn the number registered at the hotels, but the second largest hotel in St. Augustine, thirty-five miles distant, registered 117,000 from November 25 to May 1. Jacksonville had even more and is one of the great centers from which the primitive Gospel can be sent, not only to distant parts of our own country, but to others also. Shall we neglect this opportunity? Shall we wait for a more favorable season? or shall we say now is the time they need help? not after a long struggle to get on their feet, but help them up now, and your reward will be in helping to send the plain unfettered Gospel to distant field. May it enter into the hearts of many to respond liberally to the needs of this worthy little church.

Mrs. John Lindsey.

6424 Champlain avenue, Chicago, Ill.

MINNESOTA MISSIONS.

Contrary to announcement, the state convention will be held in Austin, instead of Mankato. The program is already in preparation. In view of the national convention coming to Minneapolis, the state convention will not run its usual length. It will begin August 26, 2 p. m., and will close the evening of the 27th.

E. A. Orr is already comfortably located at Redwood Falls. Mrs. Orr is delighted with Minnesota climate. But that is nothing unusual. Everyone is, who comes to the old "Gopher" state.

John R. Golden is in a prosperous meeting at Ronneby. He had eight additions the first Lord's Day.

June 6th we begin a campaign with the Central Church, St. Paul. This work is under the direction of the M. C. M. S. It is an important field and we believe that a strong church can be built here in time.

St. Paulists are discussing plans for the new building. We are anxious to see them dedicate. It will mean much to the St. Paul work.

Geo. T. Halbert and his coworkers visited Chicago this week to secure rates to the national convention. Minneapolis will hold to her standard in hospitality this fall. A city that can care for a Y. P. S. C. E. convention will take care of us nobly.

W. W. Divine is now with the Rochester church.

R. I. Broadbridge has taken work at Estherville, Ia. We bid him god-speed in his work, and may the blessings of the Lord attend his labors.

F. H. Marshall begins his work at Garden City the third Sunday in June.

Brethren of Minnesota do not forget that the treasury is sorely needing your help.

Have you made a pledge? If so will



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If your washing medium does that, what matters its cheapness or its working power? Is it safe? That's the first thing. Some imitations of PEARLINE are not safe. They eat the clothes, slowly, but surely. Don't experiment. You are sure of PEARLINE; stick to it; it is standard, tested, proved, by years of use and millions of women. 638

you not please remit? Or if not, will you not please send cash? The year is fast drawing to a close. We must close out of debt. And with something on which to start the new year. Let us hear from you, please.

Send all money to O. H. Hall, No. 30 Germania Bank building, St. Paul.

J. K. Shellenberger,
Corresponding Secretary.

CINCINNATI LETTER.

Though the Cincinnati scribe has been idle for some time, Cincinnati herself has been busy making history. With the annual migration of "moving families" has come the change in the pulpits of several of our churches. Bro. Jones has been called to the Dayton-Bellvue Church to succeed Brother Bowen. Bro. McNeal follows Bro. Seaman at the Fourth Street Church in Covington. Bro. Buckley has taken the place of R. G. White at Harrison. Will F. Loucks has entered upon the pastorate of the Lockland Church. Vernon Stauffer has succeeded Justin Green at Richmond Street. A few of us are left after the flood, and we are looking wise and waiting our turn. Stolidly we are looking on while those we have known slip silently away, and as we see new faces we wonder what the future will be. We liked the faces we now miss and we like the appearance of the new men and then ask ourselves why there are so many changes. When will the time come that dyspeptic churches will learn to keep a good pastor and not kick him to death; and when will God's ministers learn to stick to a tough problem and work it out, even if some of the factors are weak support, sinful surroundings and weak congregations?

The evangelistic services held during the winter resulted in many additions. The offerings for both missionary societies were larger than usual.

The first year of the School of Pastoral Helpers closed on the evening of the 14th of May with the graduating exercises. Eight young ladies have entered upon a beautiful life of service in a needy field. A movement that has thus celebrated its success. Fully a

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GEO. J. CHARLTON,
GENERAL PASSENGER AGENT,
CHICAGO, ILL.

thousand people were in attendance at the Commencement exercises and heard the excellent address of Dr. H. L. Willett. A union chorus of a hundred and fifty voices furnished the music. The class reception followed, Bro. Harvuot was the happiest man in the city and the first year of the school was history. But the history of the future of the school is not yet, nor is the estimate of the good accomplished, and to be, by the young women who have now entered upon a life of consecrated service for Man and the Master. The school will surely grow and is destined to be better appreciated and understood in future years than it is at present. Few pastors and fewer congregations now realize the help these assistants are to the life of a busy church and an overworked minister.

Our religious forces of all denominations with a few notable exceptions are beginning to feel the advance influence of the great Christian Endeavor Convention that is to be the city's guest early in July. A hearty welcome awaits the delegates on their arrival in our midst. We have only heard of one protest, or word of unwelcome sound, and that was from one of our city officials who is also—strange to relate—interested in the sale of intoxicants, and he complained that "These Christian Endeavorers never bring any money into the city." Now we sincerely hope no prospective delegate will take offense at these unkind remarks, for so far as interests like the above are concerned we believe the gentleman (?) is correct. Though two or three other men in this city are interested in a like business that will reap no profit from the Endeavorers, none need feel backward in accepting of our hospitality. A real Southern welcome awaits you all. Several of the preachers of the Christian churches in this city will attend the summer school of the University of Chicago this summer.

Harry Granison Hill.

FROM MARYLAND.

Our convention of Maryland, Delaware and District of Columbia missionary societies will be held Sept. 24-27, instead of the first week in October, as announced in the Year Book. If we go up to this convention with a good financial record, the preachers must stir the churches for their apportionments. We need money now, or our evangelists will suffer.

We rejoice that some of our churches have increased their offerings for American missions. Whitney Avenue, Washington, one of our youngest congregations, where Ira W. Kimmel ministered, has exceeded her apportionment for foreign missions, home and district work. The C. W. B. M. pays the salary. That's missionary money well invested. They in turn help others.

In my missionary tour among the churches I made some observations: First, the ripeness of the rapidly grow-

ing city of Baltimore as a mission field. Our new missions in North and South Baltimore indicate that work can be opened and carried on in almost any part of the city. Numerous new sections are growing up that we should pre-empt for New Testament Christianity. In Washington are similar opportunities. Our brethren are organizing a movement for concerted action of all the churches there.

Recently the Christian Scientists had a great Sunday afternoon meeting in a large opera house in Washington. They had one of their best speakers, and at the close a row of men distributed stacks of their literature.

The Disciples of Christ should make a move like this. This is one of the ways our restoration movement was begun. Alexander Campbell visited the large cities and presented the plea with great power, as he could do it. We should make a concerted move on the cities all over our country. Either send a representative man to all the large cities or let representative men go to cities near them. Where we have churches let them prepare, with a union choir. Let ushers be loaded with the best tracts—tons of them. Let all our preachers in the city give it their support. Let the preachers of all denominations be enlisted to come and hear and help. This will give it a union movement along the line of the new move of the Christian Century to secure contributions from able writers other than Disciples, and to get the paper in the homes of others. In cities where we have no congregations find out some brother living there who will work it up, or send an advance agent to prepare the way. Who will do this? Our evangelist in Washington, W. J. Wright, and the corresponding secretary for the district have begun to plan for such a meeting in Washington. You who read this make the move in your city. Let state secretaries plan for it. Let the cities raise a tract fund. Use some "business sense" in advertising it. Have a good financier enlisted. A collection on day of meeting may pay all expense. Have faith in God! J. A. Hopkins.

Rockville, Md.

S. E. DISTRICT VA. NOTES.

D. Isaac Levis, the converted Jew, has been secured to do evangelistic work in Southeastern District.

He began a meeting at Blackstone on May 12th, continuing to this date. He has organized a church there of 21 members. Others have been added since.

The zeal, mental and spiritual ability manifested by Bro. Levis leads us to look hopefully into the future, trusting that he may be instrumental in planting churches in the various waste

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Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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places of Southeastern District.

We are glad to welcome S. W. Glasscock to this district, and hope for good work from him with group No. 2.

The outlook in Petersburg is more encouraging than at any previous time. Bro. Woodward seems thoroughly interested in every good work, and his congregation deems him a "laborer worthy of his hire."

The C. E. work at Perseverance is growing in interest. Bro. W. E. Powell, our pastor, meets with us each Wednesday night and gives helpful talks. At our last meeting he made an appeal in behalf of the orphans at Damoh, India, and on motion we decided to adopt one. We trust that the constraining love of Christ may lead others to follow our example in this good work.

Rose Hawthorne.

Gig. Va., May 23, '01.

A LIVING THERMOMETER.

The human system is constituted like a thermometer—climate, weather and seasons affect it and bring about various bodily conditions. The blood is the mercury, sometimes at the point of fever heat, again far down the scale, lifeless and sluggish in its circulation. We can tell by our pulse-beats, by our feelings, whether or not our blood is healthy and life-giving. Pure, rich blood is the jewel of health. If our blood is right, all the vital organs are nourished by it, and we are well. If it is wrong, the first thing needed is a blood cleanser and strengthening tonic to set it right again.

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Woman and Home.

MATERNAL FORECASTINGS.

This is the dress that my baby will wear;

Touch it with care, for my heart lieth there,

Filmy and white like a garment of mist—

Show me the fold that I have not yet kissed.

Give to my needle a song and a prayer;

This is the dress that my baby will wear.

This little sleeve with its ruche and lace

Soon will encompass in tender embrace

Baby's wee arm, and the little pink hand,

Waving good-by back to shadowy land—

Waving farewell to the sweet angels there;

This is the dress that my baby will wear.

Here in my room—in my temple—I pray,

Sewing and dreaming, a peace to the day.

Each tiny band is a band round my heart,

Each bit of lace makes the fond tear-drops start;

Every stitch is a stitch and a prayer;

This is the dress that my baby will wear.

—Selected.

ONE WAY OF REVENGE.

H. Rea Woodman.

One lazy June day a beautiful white butterfly idling in the sunshine, lit on

a Red Rose and sat there, slowly fanning himself with his big white wings, just enjoying himself, thinking of nothing in particular. After awhile, the Red Rose, who was very beautiful and vain, grew tired of the

silence. She thought the Butterfly ought to admire her.

"Go 'way," she said, crossly. "I don't want you here!"

"But I am fanning you—it is a very hot day," said the Butterfly, waving his yellow-tipped wings gracefully, "I think it will rain."

"But I don't want to be fanned! Go 'way!" impatiently.

"Then I'll shade you," and the broad wings lay still, like tiny sails, spread to the breeze.

"I don't want any shade, thank you. I am not in the least warm," snapped the Red Rose.

A rose on the other side of the bush laughed merrily.

"Why, you were just fussing about the heat!" she said. "Before you came," turning politely to the Butterfly, "she really was."

"Well, I didn't say I wanted a worthless Butterfly to shade me!" scornfully tossing her crimson petals.

"I am not worthless!" cried the Butterfly. "Nobody ever called me that before! What are roses good for, if you please?"

"Why, we're good for lots of things!" replied the Red Rose, thinking very hard and talking very fast. "We go to funerals and make the ugly black coffins look beautiful—everybody says so! And we go to hospitals where sick people are, and cheer them up. And brides always wear us at all the big weddings, and we go to balls and parties and—and—everything! Roses are lots of use!"

The Butterfly laughed unpleasantly.

"Yes, but you—you have never gone to a funeral or a hospital,—you've never cheered anybody up. What are you good for—anything special?"

"Oh, go 'way—you are too stupid to talk to!" Then, turning languidly to another rose, "I don't care for butterflies—they're so stupid, you know."

The Butterfly's wings grew still again—quite still—and he said, quietly, "You don't like butterflies—honest now?"

The Red Rose was really very ignorant and silly, or she would never have answered as she did.

"No, I don't! So there, now! They think they're so smart and pretend to be so learned and traveled!"

The Butterfly did not answer this unladylike speech. He sat very still, his wings waving slowly and his bright eyes fixed absently on a Daddy-Long-Legs, who was solemnly striding along the top of a distant trellis. The white Butterfly was thinking very deeply, for after the Daddy-Long-Legs had dropped out of sight, the Butterfly continued to stare at the place where he had been, as steadily as before.

After a few minutes' profound cogitation, the Butterfly smiled a philosopher's smile, poised his wings daintily, and serenely floated away. With vengeance in his heart and a smile on his face, he divulged his scheme to a great red-gold butterfly, whom he found asleep on a crimson poppy. Then they told a tiny yellow one, who had nothing to do and was delighted to assist in any sort of a scheme. Then they found three more in the pansy bed, talking and flirting with the golden-eyed pansies. It took considerable eloquence and persuasion to get these three, but they were finally prevailed upon and tore themselves away.

An hour later, a fluttering brilliant cloud of butterflies settled on the Red Rose. No word was spoken, but each butterfly seized a petal, pulled it out and dropped it on the grass. The discipline was excellent: in two minutes, nothing remained of the beautiful Red Rose but a green waxen calyx, and an

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Irregular circle of crimson petals, like drops of blood on the green grass. Each butterfly, having pulled out two petals, quietly retired to a leaf to hear the official announcement and indication. From every direction birds and bees came flocking, attracted by the exclamations of fear and dismay from the roses. The butterflies waited calmly, and, when he considered the audience large enough, the white Butterfly, sitting on a white rose bud, surrounded by a brilliant and attentive audience—birds, butterflies, flowers and bees, made a speech.

"Doubtless, my friends," said the white Butterfly, sitting very erect and looking very judicial, that is, as erect and judicial as possible, for the white rose bud trembled from fear, "Doubtless, my friends, you are all shocked at the way we have treated the Red Rose. It is only right that we explain our action to you. The Red Rose was impolite—yes, impudent to me. Impudent, my friends, actually impudent. She said that butterflies were useless and stupid—stupid—she used that obnoxious word, she did indeed!"

Here the little yellow butterfly broke into wild applause, but was instantly silenced. The white Butterfly went on, "As was my plain duty, I reported the slander to the other butterflies in the garden. Upon consultation, they decided upon this course of action." (Cries of "No, No!" "Go on!" "Mistake!" from the butterflies and "Hear, hear!" from the bees.) "I my-

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self," continued the speaker, when the excitement calmed sufficiently, "I myself consider the plan at once dignified and conclusive. For what respect could you have for us butterflies if we allowed a rose to call us stupid? The Red Rose has at last accomplished something in the world"—here the white Butterfly's voice grew deep and sarcastic, "she has attended a funeral."

A burst of applause, mostly from the butterflies, followed these words. The roses were sobbing softly, and the bees mumbled, threateningly, among themselves. A tiny Wren talked excitedly with a big Blue Jay, or rather, talked at him, for the Jay was too mad to hear. All was confusion. From a bunch of bees, a big black-and-yellow Bee, with a voice like a toy drum, buzzed up to the white Butterfly.

"I don't care!" he bumbled, loudly, "It was a mean trick!"

"You're just saying that because you wanted the Red Rose yourself!" retorted the white Butterfly.

"No, that isn't it!" cried the Bee. And it really wasn't.

"Well, the Rose deserved it, anyway," said the Butterfly. And he honestly thought so.

Perhaps they both were right—it is a queer world.—Drake University.

Gratitude and Forgiveness.

As man is the only being capable of sinning, so ingratitude belongs alone to him. His memory is brief. Everything, in some way, expresses its recognition for what it receives. The flower turns its face toward the sun, and the little birds greet the morning with their sweetest songs; but man forgets his God. He goes to work at day with no sense of gratitude, and at night rests his tired head upon a thankless pillow. Sometimes we find it where we least expect. Jesus met it in the stranger from Samaria, and the poor woman in the house of Simon had no voice but tears. The conversions of modern times are just and valid, no doubt, as those of the apostolic age, but the intense gratitude that once marked forgiveness is no longer present. Faith and feeling have parted friendship. Emotion is regarded as a mark of weakness rather than that of genuine strength, but in the days of Christ men laughed and cried when He spoke the magic word, "forgive!"—Presbyterian Journal.

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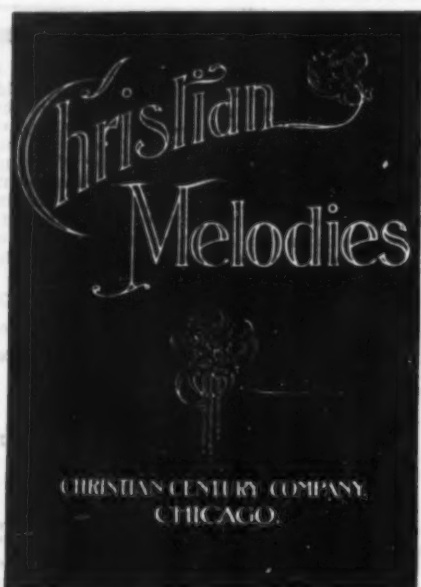
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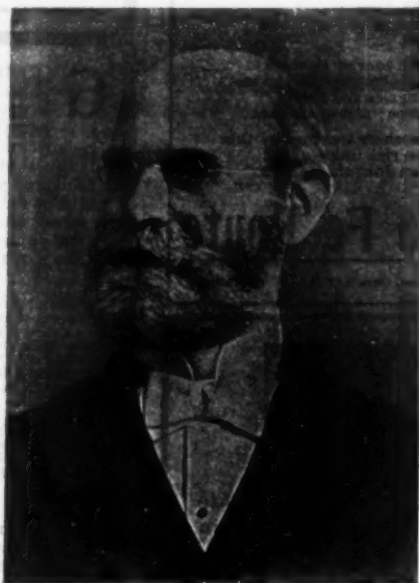
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